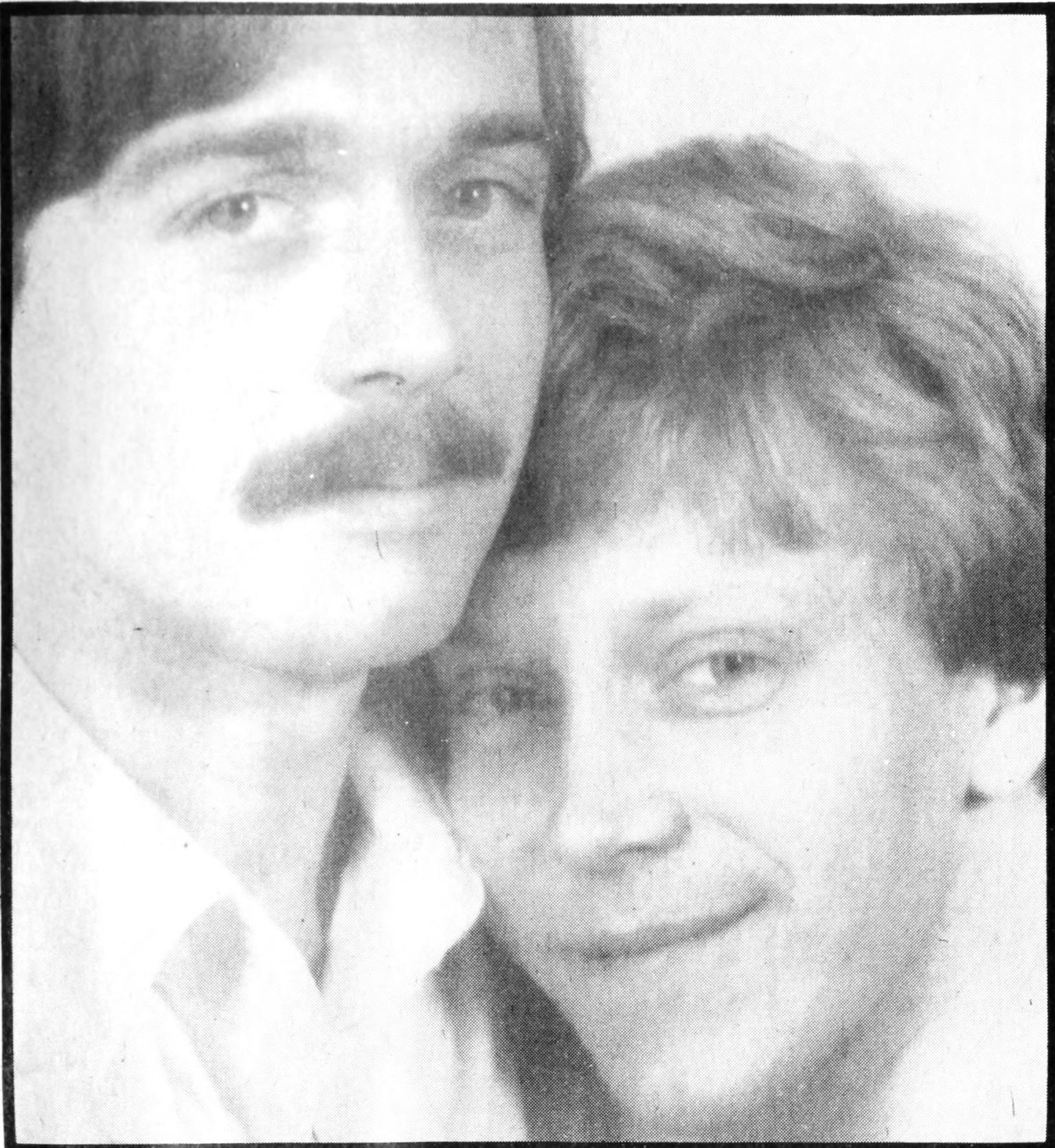


THE
Body Politic

50¢

Gay Liberation Journal

No. 24 June



United States 75¢. Other countries as marked.



Toronto

Metro NDP adopts gay rights program

Tomorrow starts today
NDP



The campaign for gay rights in Ontario made an important advance March 7 when the Metropolitan Toronto Area Regional Convention of the New Democratic Party voted to recommend the adoption, virtually unaltered, of the program of the Coalition for Gay Rights in Ontario (CGRO) as party policy. The Convention, composed of ten delegates from each NDP riding association in Metro Toronto, meets annually to discuss party policy.

In the NDP for gay rights is not new. During the September provincial election campaign, gay rights were endorsed by several members of the party's legislative caucus, including party leader David Lewellen, MP for the Scarborough-West seat, M.L.A. Tom Bourne (Windsor-Sandwich), Michael Cassidy (Ottawa-Centre), Pat Lawlor (Lakeshore), Ross McClellan (Scarborough) and David Warner (Scarborough-Ellesmere). But the Metro Convention recommendation marks the first time that a conservative state party has been introduced into the policy-making process of a major political party.

Lending further significance to these developments for gay people is the fact that the fortunes of the NDP seem to be on the upswing. In last year's election, the party increased its representation in the legislature from 20 to 36 seats and replaced the Liberal Party as the official opposition.

The gay movement established a high profile during the three days of convention action. CGRO Coordinator Brian Mossop organized a press conference with four members of the NDP legislative caucus before an audience of convention delegates the evening of March 5. The four were Pat Lawlor, Ross McClellan, David Warner, and Ed Ziembra (High Park).

Mossop stated afterwards: "I was very pleased with the response the presen-

tation got, at the end of the meeting, from party members in the audience."

When the Convention got fully underway the following day, a special session of the Convention at St. James College was allocated for the distribution of literature from CGRO, the Gay Alliance Toward Equality, and The Body Politic.

A workshop on the subject of gay rights attracted about 20 delegates. The workshop was included on the Convention agenda at the suggestion of a member of the NDP Metro Toronto Council who had been in touch with gay activists in the party.

Discussion in the workshop was based on the eight-page CGRO program (see box this page), which was finally adopted in its entirety. The decision of the workshop was then passed to the full Convention for ratification on the following day.

The plenary session of the Convention modified the workshop proposal in one respect. A motion was moved to delete the first part of point two of the CGRO program, dealing with the inclusion of gays on the Ontario Human Rights Commission. It was argued that to include members of every minority on the Commission would render it unconstitutional, as one chamber effected the Convention then voted to recommend the rest of the CGRO demands as party policy.

The Metro Convention's recommendation will join three others in the area of gay rights already in the hands of the Region's Committee of the NDP Provincial Convention. These came from the NDP Southwestern Ontario Regional Convention demanding a government inquiry into the dismissal of Joch Camier, and two others from the Windsor-Sandwich and the St. George (Toronto) riding associations supporting the inclusion of sexual orientation in the

Ontario Human Rights Code.

According to gay activist John Argue, a member of the Human Rights Sub-committee of the CGRO, the Convention, all the recommendations on gay rights will be consolidated into a single resolution to be presented to the Provincial Convention, the policy-making body of the NDP. The Convention will be meeting June 12-14 in Kingston.

by Ken Popert

graph of the picket's participants from every conceivable angle.

At the same time, GATE submitted a complaint to the Human Rights Branch. But Director Kathleen Ruff informed the group that the Code offered no protection. Unlike section 13(d) which protects employment and access to public services, which prohibit discrimination unless "reasonable cause," for discrimination can be shown, Section 5 prohibits discrimination in tenancy premises only with respect to the specific categories "race, religion, colour, ancestry, or place of origin."

The two Vancouver dailies and several radio stations covered the incident. When quoted in the press, Van Boeyen had changed his story. He denied the religious orientation of the group, a sexual orientation, but to members' past performance as "homos." Like so many other anti-gay bigots, Van Boeyen has realized it is no longer "good form" to openly admit to homosexual discrimination.

In response, GATE chairperson Stephen Shireffs pointed "Would a public organization embarrass itself if it knew such remarks held water?" GATE's relations with Gordon Latham Ltd during its tenancy in 1971-2 were cordial.

When asked during a radio interview to comment on the complaint, Socred Attorney General Dave Gordon dismissed the issue with contemptuous laughter.

Ironically, the Human Rights Commission in its annual report, submitted just before the incident, urged the government to bring section 5 into line with other parts of the Code regarding the "reasonable cause" concept. Judging from the Attorney General's response, one must doubt that such an amendment is going to come that easily.

Against this additional proof of discrimination, GATE will continue its five-year battle to have the term "sexual orientation" explicitly included in provincial human rights legislation.

by Robert Cook □

CGRO Program

1 Amendment of the Ontario Human Rights Code to include "sexual orientation" in order to assure the basic civil rights of all homosexual men and women.

2 Inclusion of gay community representatives on the Human Rights Commission and amendment of the Human Rights Code to provide meaningful penalties for violators.

3 That research be done by the Human Rights Commission in the areas of discrimination on the basis of sexual orientation, and education of the public on the results of this research.

4 An unbiased presentation of homosexuality be included in the sex education programs in Ontario, and that gay organizations be consulted to provide information and speakers for such programs.

5 Guaranteed medical coverage for gay couples under the Ontario Health Insurance Plan.

6 Equal treatment of gays in projects undertaken by the Ontario Housing Corporation.

7 Introduction of a government regulation prohibiting discrimination against gays in the hiring and promotional practices of the Ontario Police Collective.

8 That homosexuality not be considered a factor in cases of child adoption and child custody.

From Toward Equality, a publication of the Coalition for Gay Rights in Ontario. For a free copy, write CGRO, 193 Carlton Street, Toronto, Ontario M5A 2K7, or, in Ontario consult your local organizations.

British Columbia

BC Rights Code: now you see it, now you don't

Within weeks of the precedential victory of gays over The Vancouver Sun, the inadequacy of British Columbia's Human Rights Code to protect gays has been shown once again. The Human Rights Branch of the Ministry of Labor says it cannot act on a complaint laid by the Gay Alliance Toward Equality (GATE) because GATE is not refused to rent the organization office space because the Code does not apply.

In March Maurice Flood of GATE sought office space from Gordon Latham Ltd of 1121 Richards Street in downtown Vancouver. GATE had previously been turned down in 1979 and 1980 by several years before. When told who the office was for, Gordon Latham Ltd President C.H. Van Boeyen said he was "sorry," but would not rent to homosexuals. Even after being informed of the Human Rights Branch ruling which ordered GATE to accept office advertising, Van Boeyen still refused.

GATE immediately organized a picket. Despite heavy rain and a cold wind, a dozen supporters marched in front of Gordon Latham Ltd during the busy lunch period. Van Boeyen braved the elements too, in order to take photo-

From BCRC ruling:

"By recognizing that homosexuals exist, society is simply acknowledging that there are in fact people who are different from others in their sexual, quite naturally ability to relate sexually and emotionally to others of the same sex. By accepting this reality, society is showing regard to the proposition of equality. The notion of discrimination that exists to the effect that homosexuality is not an illness or a mental disorder and that it is a predominant and permanent characteristic of a significant portion of our population — perhaps as much as one percent.

"For centuries most of the so-called progressive societies have discriminated toward homosexuals to lead almost schizophrenic lives, denying their true nature to all but their fellow history. History has documented some of the sorry occasions when the sexual identity of men or women have been exposed to the public ridicule, contempt and indeed the complete persecution of intolerant populations and institutions of government. Motivated by fear, ignorance and such like, including our own, have proceeded on the assumption that if specifically harassed and persecuted the homosexual will either disappear or change his or her errant ways. Society in 1980 is not so naive as to believe that the unusual must be overcome by our confidence in the strength of our social fabric taken as a whole. Acceptance of people for what they are is the only way to end the social stigma of time, oblige or promote homosexuality or convert those who are not naturally so inclined. To recognize and respect the basic human rights of others without necessarily agreeing with them with whom they are to show the sort of tolerance that is the mark of a truly civilized and mature society."

"It is that we can safely conclude that the acceptable standard of decency which we wish our society to maintain is in no way threatened or challenged by our talking as a society, a town and a matter upon which the homosexuals are not breaking the law and who seek only the right to live normally in society without fear of persecution or discrimination."

EDITORIAL / LETTERS

Body Politic

Gary Liberation Journal

No. 24 June-July 1976

"The liberation of homosexuals can only be the work of homosexuals themselves."

Kurt Hiller 1921

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Cover photo Gary Ostrom and Tim Mains, by Gerald Hannon

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David Gibson, Gerald Hannon, Ed Jackson, Tim McCaskell, Gary Ostrom, Ken Popert, Joyce Rock, Herb Splers, Robert Trow, Merv Walker

CONTRIBUTORS:

Barry Adam, Christine Bearshell, Don Bell, Michael Conway, Felts Dene, Mark Freedman, Richard Fung, David Garmase, Graham Jackson, Bruce Larson, Michael Lynch, Peter Millard, Brian Moscop, David Newcome, Michael Riordan, Marie Robertson, David Roche, Jane Rule, Keith Sily, Ian Young, and the Wages Due Collective
WORLD CORRESPONDENTS: John Blackstone (Montreal), Tom Cook (Vancouver), Ron Dayman, (Ottawa), Doug Helquist (Saskatoon), Rob McAffee (Halifax), Jim Monk (Windsor).

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articles, letters, opinions, short stories, poems, graphics, drawings. Please include a stamped, self-addressed envelope with your submission. Articles of a sufficient length and complexity may be accompanied by comment by the collector or others we consider qualified to write on the subject. All letters will be considered for publication unless clearly marked not for publication.

Deadline for issue #25: June 14.

Letters

On media freaks

Several glaring untruths in your article about The Advocate need to be corrected. Contrary to your statements, the new Advocate contains more hard news from more places than the old. However, we do not regard news as including "interviews" or "opinions" or "columns"; also because carrying such items only encourages media freaks and divisiveness. Also we are a national magazine; consequently, events of a purely local character are left to the large, vigorous, and growing regional gay press as they should be. The shift of emphasis has definitely helped Gay media to become media freaks. It saddens us to see good journals, like us, fall into their trap.

Of the six writers who objected to my Opening Space in the Advocate of January 14, and whose comments we carried in their entirety, five still write for us.

Your misinterpretation of my Opening Space, as indicated in your editorial, is remarkable indeed. I urged gay leaders to pay more attention to our community so that our organizations might grow larger in size and richer in resources. You chose to regard my comments as essentially the opposite of their clear meaning. You seemed to be saying that only gay people who are out of the closet deserve consideration. That is an atheist view!

David B. Goodstein
Publisher — The Advocate
San Mateo, California

Insanely vicious

I have now regularly bought your paper for more than four years, and have enjoyed several of its articles very much, but am now obliged to tell you that I and B.P. may be coming to a parting of the ways.

This all on account of "Smallthings" — a very small matter indeed, as I read it, an insanely vicious, not to mention humourless little "cartoon". Whatever possessed B.P. editors to print it? Some one of them must have liked it.

It seems to me normal — and sad — that I now no longer take the same stand with the B.P. as I formerly did with the Toronto Star. But I cannot approve cruelty and ignorance, and will most certainly not subsidize it, wherever it may appear.

G. Ostrom's mischievous piece has made my flesh crawl for the last time. Regrettably,

At-the-crossroads
Toronto

Lesbian club slammed

Oppression is alive and thriving in the form of the management of the Blue Jay Club on Pape and Gerrard in Toronto. The "Stretch and Seal" ethics of the rather tired old women who run the so-called Gay Club serve not only to protect the "trandy" clientele from real men but from real people.

I have just observed at the above-mentioned club with a male friend who had in his possession long hair and an equally long beard (both immaculate). I was told he must be refused admission on the grounds that he looked too

"straight". When he asked why he was being refused admittance he was merely told that he was not suitable, whereupon he left, satisfied though. Upon his departure I was informed with "You should know better than to bring in something that looks like you dragged him in off Yonge St."

Moral: Why in hell shouldn't I bring in someone who looks like you've dragged in off Yonge St. if you're a gay man? Is it supposed to be a gay club, why am I being forced into a role already picked out for me by the management? In a public place it is my right to associate with whom I please and relate to them as I see fit. I, along with the rest of the people in there, keep those people going. Lets make it legal. People go.

Now off my rights as an unclassified gay person, and onto his as an unclassified gay male. He was refused admittance only because he did not look like a Gay Man. I am a young and maybe a little naive, but what in bloody hell is a gay man? I mean, to look like is there only one kind of gay person, for that matter gay person? Is that even desirable? If not then why do clubs keep pushing for a stereotype? Are we going to continually oppress ourselves just because we've been subjected to oppression since medieval times? Is it just done out of habit? Is it the management of the Blue Jay Club as meanly-mouthed, repressive and as backward as it seems.

Jacqueline Snedker
Toronto
See feature article page 17

Mindlessness

Glad to see your review of C.A. Tripp's *The Homosexual Matrix*. Sometimes it seems that only The Body Politic is gay enough to get things straight. This is the only review I've seen that faces the serious issues Tripp so bogglingly raises.

The homophobes in the straight press are forgivable for their mindlessness in attacking all gay people through this book. They are to be expected. Homophobia is mindlessness.

The unforgivable mindlessness came from the gay people who reviewed the book uncritically. Or those who gave it the advance puffed up that sold hundreds of copies.

John Waters
Montreal

Write

If you have never written to a magazine or newspaper before, write to us. We like to receive letters and write up stories. The Body Politic is especially sensitive to letters because they are one of the most effective ways of monitoring the response of our readers. Sales figures can only tell us so much, but your written comments about specific subjects, your opinions, your voice, can take part in this continuing process; process; participatory journalism, a fundamental aspect of The Body Politic.

Take the time to write. It's easy when you know that on the other end someone is eager to read what you have to say. Write and Participate.



Editorial

An Exciting Precedent

In the last issue of the Body Politic we reported a landmark decision by a Board of Inquiry in the case of the Vancouver Human Rights Commission. The Board ruled that, in refusing to publish an ad submitted by the Vancouver Gay Alliance Toward Equality, the Vancouver Sun had discriminated against gay people and violated the British Columbia Human Rights Act. For the first time ever, a government body has ruled that gay people are entitled to the same rights as everyone else.

An exciting precedent. But there was more. In its 13-page judgment, the Board went beyond the particular case before it and beyond the general issue of the rights of gay people to discuss the place of gay people in Canadian society. Among the findings of the Board were the following:

— lesbians and homosexuals are not unnatural;

— lesbians and homosexuals are neither sick nor disordered;

— lesbians and homosexuals constitute as much as one-tenth of the population;

— lesbians and homosexuals do not pose a threat to society;

— lesbians and homosexuals are harassed and persecuted.

These findings will undoubtedly be a surprise to many people. But they should not surprise gays, for the Board of Inquiry has merely repeated what the gay liberation movement has been saying all along. And in doing so, the Board, an impartial body, has admitted that the gay liberation movement has been right all along.

The ruling against the Vancouver Sun is a legal opinion. It can be reversed in the courts, and, in fact, the Sun has announced that it will appeal. But what the gay liberation movement has been saying all along, and in doing so, the Board, an impartial body, has admitted that the gay liberation movement has been right all along.

It is a matter of public record and a tool in the hands of all gays, vindicating the rallying cries of the gay movement: Gay is good; come out, gay rights now!

— G. Ostrom, At-the-crossroads, Toronto

Editorial by David B. Goodstein, Publisher, The Advocate, San Mateo, California

Illustration by Chonky, Toronto, Ontario

Photo by G. Ostrom, Toronto, Ontario

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Ottawa

Victory at Ottawa city hall

Ottawa has become the second city in Canada to prohibit discrimination against lesbians and homosexuals in municipal employment. The decision came at a regular meeting of Ottawa City Council April 5 after more than a year of work by Gays of Ottawa (GO).

Council voted to adopt the following resolution: "It is the policy of the City of Ottawa in matters of employment to hire on the basis of merit, which shall include a demonstration of suitability based on education, training, experience and predetermined physical and personal characteristics."

"As set forth in collective agreement... there shall be no discrimination against any person on the basis of race, ethnicity, colour, ancestry, age, sex, marital status, political and religious affiliations or place of residence; and in addition, ...there shall be no discrimination on the basis of sexual orientation."

GO paid for the resolution unanimously after a short debate in which alderman Rolf Hosenack declared "We should be proud to have the opportunity to endorse such a 'humanitarian' stance." Controller Garry Guzzo said the resolution was not a change in policy or practice, but rather what had previously been given "lip service" reduced to writing.

Mayor Lorry Greenberg stated that the resolution would be incorporated into collective agreements between the city and the Ottawa Civic Employees Association Union (Canadian Union of Public Employees) local 503 and other unions or associations representing employees. The resolution covers all city employees, including the police and fire departments. About thirty gay activists were present in the audience to witness the Council's decision GO president Denis LeBlanc declared: "This resolution is a very important step in the recognition of civil and human rights for gay people. Coming in the national capital, such a prominent public strong moral pressure on other issues seems to us to encourage similar protective laws. We hope that the federal and provincial governments will soon follow suit."

The resolution was the result of more than a year of work by the GO Political Action Committee. In April 1975 LeBlanc and GO member Doug Wilson submitted a brief, *Civil Rights of Homosexuals in City Employment*, which was presented to members of Board of Control and to all councillors.

The brief was subsequently referred to City Personnel Services Commission. This commission submitted a report to CBC radio "Homosexuals should not be allowed to work in jobs which allow contact with children". National Capital Region Civil Liberties Association president Karme Kozolany replied in a letter to Board of Control: "Such a statement is obviously discriminatory and goes beyond the Board of review in its situation. The Ottawa Society of Friends (Quakers) also wrote to the Board in support of the brief.

In June 1975 GO representatives Ron Dayman and Charlie Hill met with Mayor Lorry Greenberg to discuss the introduction of a resolution to Board of Control which would protect the rights of gays employed by the city. The following August Doug and GO member Marie Robertson made an oral presentation to Board of Control. They pointed out that "without a specific directive to Personnel, discrimination against aviv homosexual would open the open aviv discrimination of Board of Control" as illustrated by Commissioner Wilson's statement:

The Board decided to consider the matter and directed Wilson to undertake a study of legislation passed by other municipalities.

By last December GO had received no

further communication from City Hall.

After some investigation it was discovered that no action was being planned and that Doug Wilson had submitted his report. LeBlanc wrote to the Board of Control to complain about the unusual delay and urged it to act.

Finally, at the Board meeting of last March 9, Wilson and D V. Hambling presented their report. The report though skimpy in detail, did list problems posed by Toronto and Detroit. At the following Board meeting on March 23, a draft resolution was unanimously accepted without debate and was sent to City Council for confirmation.

Speaking about the victory in City Council, Denis LeBlanc observed:

"The victory itself is not the only important thing. I also think that the strategy used by Gays of Ottawa deserves consideration. Our was a public campaign, aimed not only at obtaining the legislation, but also at getting media coverage as people. Through our one-year campaign, we received exhaustive coverage of developments on five separate occasions, thus keeping the community aware of our actions and creating publicity for our demands. Press releases were issued on a regular basis, meeting with public officials and whenever decisions were taken by them. Coverage included press, radio, and television in both languages.

Gays of Ottawa has gained considerable experience in the campaign and is proud of its accomplishments. LeBlanc says: "We hope that organizations in cities across Canada will undertake similar projects and that we will see many more victories for gay liberation in this country".

National

'Peace and Security' threatens gays

The federal government has introduced its long promised "peace and security" package. It includes a bill which is supposedly intended to bring down on violent crime. The legislation gives the state increased power in a number of areas, particularly that of wiretapping. It has been condemned by most human rights organizations across the country and has been called "the most repressive law ever passed by the Government since the imposition of the War Measures Act in 1970" by the Canadian Civil Liberties Association.

The bill will also affect Canadian homosexuals, since it deals with the question of "dangerous (sexual) offenders". While removing the term "dangerous sexual offenders" from the Criminal Code, the bill does not in any significant way change the impact of the law on "sexual offenders". If the bill is enacted, the Criminal Code will speak only of "dangerous offenders", which would include both perpetrators of violent crimes and sexual offenders. In the past, a single charge of "indecent assault" or "gross indecency" (buggering, curiously has been left out; this seems to be an oversight rather than a policy decision) and corroboration from two psychiatrists that an individual "has shown a failure to control his impulses resulting in a likelihood of his causing injury, pain or other evil to other persons... our (emphasis) will be sufficient for a court to put a person away in a federal penitentiary for an indefinite period of time.



Maurice Flood (left) has retired as chairperson of the Vancouver Gay Alliance Toward Equality. Flood says: "I feel that the gay movement as a whole, has come in its first stage. There's a lot of work and struggle and growth ahead". Flood has been succeeded by Stephen Shirett (right).

Whereas the Omnibus Bill of 1969 legalized homosexual acts between consenting adults in private, moralistic and vague terms such as "gross indecency" remain on the books and are most often used in the case of homosexual acts involving persons under 18 years of age in defining public places (parks, washrooms, parked cars or anywhere where a third person is present). Even though these are acts of a consensual nature, they have been and will continue to be considered as sufficient danger to society to merit indefinite confinement. Under the same way that violent crimes are. Under the new amendments, violence and some consensual sexual acts will be equated.

The introduction of this legislation is particularly ominous in that it follows the government's own Law Reform Commission recently called for repeal of "dangerous sexual offender" legislation. Even the 1969 report of the Justice Department's Committee on Corrections, which made recommendations for the present bill, pointed out the real injustice of such legislation. Moreover, a 1973 report from the Solicitor-General's department on psychiatric services in penitentiaries pointed out that many dangerous sexual offenders had been wrongly classified as such.

Two cases of "dangerous sexual offenders" have been of particular interest to the gay community. Prior to the Ontario Bill of 1969, Everett Klippen was indefinitely incarcerated by a court in the Northwest Territories for homosexual acts with a consenting adult in private (still illegal at that time). The government's embarrassment over the case was instrumental in forcing the 1969 legislation. A second case is that of John Roestad, presently imprisoned indefinitely in Kingston Penitentiary for sexual acts with persons under 21 (see *The Body Politic* #15).

Since one of the demands of the National Gay Rights Coalition (NGRC) is repeal of legislation providing for indefinite confinement of "dangerous sexual offenders" and a review of all cases of such indefinite confinement - there are thought to be about 60 - the national organization has recently issued a press release demanding the repeal of the "dangerous (sexual) offenders" legislation "one of the most extreme measures at the disposal of the Canadian legal system to oppress its homosexual minority". Letters of protest were sent to the Solicitor-General and the Minister of

Justice. NGRC representatives Ron Dayman and David Garnissac met with New Democratic Party justice critic, Stuart Leggatt on March 19 to outline the coalition's programme and to explain the need for the immediate repeal of the "dangerous sexual offender" legislation. They asked Leggatt and the NDP to pressure for amendments to the bill during committee stage. It was pointed out that as a minimum measure "gross indecency" should be removed from the legislation and replaced by definite confinement. Leggatt agreed on this and promised to seek NDP caucus support. Debate on second reading has now been completed and the bill will shortly be before the Standing Committee on Justice and Legal Affairs. It is expected to accept a limited number of public presentations. NGRC has requested and been granted permission to appear before the committee and is presently preparing a brief for presentation. All individuals and organizations are in the meantime urged to write their MP's concerning this matter.

Saskatoon

Governors dilute university policy on gays

The Board of Governors of the University of Saskatchewan, in a decision made public April 21, has overturned a recommendation by the University Council that homophobia should not be a factor in the selection of dorms of residence. The Board, however, let stand the Council's recommendation that sexual orientation should not be a factor in the treatment of faculty and extended it to include students.

The homophobia is a partial concession to the Committee to Defend Doug Wilson, which has demanded the adoption of an explicit policy of non-discrimination against gays throughout the university. Wilson is a U of S student involved in supervising practice teachers because of his involvement with the gay movement.

The University Council appointed a Special Committee of seven faculty members and two students last October to investigate and formulate a policy. The

NEWS

Committee heard presentations from a number of concerned individuals from all areas of concern. After five months of consideration the Special Committee presented its report to Council in March.

The Committee recommended the adoption of the following statement of policy:

1/University faculty shall be employed, assessed to do their job, evaluated on the basis of academic qualifications and competence. Personal conduct and the qualities of a faculty member, including the fact that he or she is heterosexual or homosexual, shall not be considered unless they affect the performance of his or her functions or the proper activities of the University.

2/In areas where University activities and functions require the cooperation of the community at large, such as in providing learning experiences for students, the University must be aware of and responsive to the policies and requirements of other groups.

3/The decision to appoint a don of residence must be made on the basis of attributes such as administration skills, character, personality and the ability of the individual to function effectively. Homosexuality or heterosexuality should not be considered a factor or require it as a condition of residence. Any attempt by a don to impose sexual demands on conduct on residence is a violation of his position of trust.

A minority report was presented along with the recommendations of the Special Committee objecting to the second section as being too vague and unworkable. Council voted to agree and voted down the section in the second section, while voting for the other two sections. Council also included a section in the statement of policy adding students acting in a faculty capacity to the protected list.

There is no means of appealing the Board's decision, save public protest. Letters protesting this decision should be sent to The Chairperson, Board of Governors, University of Saskatchewan, Saskatoon S7N 0W0.

by Doug Hellquist
and Peter Millard

See article page 12

Festivities open new centre

The Gay Community Centre of Saskatchewan marked the official opening of its new premises March 26 with a ribbon-cutting ceremony. The ribbon was cut by Doug Hellquist, founding president of the Centre.

The Centre has been in operation for over four years now. The increased

space in the new premises at 310 20th Street East will allow for an expansion of activities and services. In the four years, the number of people who regularly use the services and facilities of the Centre has grown from 50 to over 500.

Invitations to the opening were extended to a number of politicians at the municipal, provincial, and federal levels and to people involved in the social service field in the Saskatoon area. Only three of those invited had enough concern for the gay community to come and celebrate the opening.

Wilson case abandoned

Doug Wilson and the committee formed to defend him have decided to cease pursuing his case any further. In a decision handed down in January, the Saskatchewan Court of Queen's Bench ruled that the term 'sex' as used in the Saskatchewan Human Rights Act did not include sexual orientation. The Committee to Defend Doug Wilson feels that any further action would produce high legal fees without yielding any gains.

The Committee has decided to remain in existence, however, and to press under the original name and former location in the Saskatoon area, the Human Rights Act. Now that the court has determined that gay people are not protected by the law under the term 'sex', the Committee feels that politicians can no longer suggest recourse to a judicial re-interpretation of the law in order to avoid legislating such protection.

by Doug Hellquist

Montreal

Forum discusses gay rights

Gay McGill sponsored a public forum March 30 on the McGill University campus entitled "Civil Rights for Gay People. How do we get them?" Three speakers addressed the audience of approximately 40 on gay rights at the federal, provincial and local levels. They were Ron Dayman, outgoing Secretary of the National Gay Rights Coalition, Tony Gosselin, founder of the Montreal Gay Times Collective, and Luc Dube, who was active in the civil liberties committee which last year lobbied for inclusion of "sexual orientation" in the Quebec Human Rights

Charter. The presentations and the subsequent discussion focused on the adequacy of the civil rights struggle as a first priority for the gay movement and on public action versus political lobbying as a strategy for the gay rights movement.

This is the first in what is hoped to be a series of public forums organized by the Political Action Committee of Gay McGill with a view to motivating discussion on the question of gay rights in Quebec. Though there have been and still are a variety of gay organizations in that province, there has been no group specifically oriented to the gay civil rights struggle.

Government finances gay counselling service

A comprehensive gay counselling and phone-line service, partially funded by the Quebec government through the Family Services Association of Montreal, was expected to be in full operation by early May.

Family Services Association has had a small respectable gay counselling service for some time, and its capacity began to expand last year with the appointment of gay staff members. In recent months a group of 19 men have been trained to operate the phone-line and act as gay counsellors. A second group, composed of seven women, will complete their training shortly.

A caller to the phone-line can be referred to a peer counsellor, to a consciousness-raising group, or to a professional counsellor when necessary.

There was some pessimism about the prospects of the service, since gay members would not be easily recruited. However, this fear has been removed for the time being. A spokesperson for the volunteers staff indicated that the future of the service will depend on whether the gay community makes use of it.

The government, at this point, may not have any strong commitment to gay services. But the experiment is apparently going to get off the ground.

by John Blacklock

the Groupe homosexuel d'action politique (GHAP).

GHAP, a Montreal group with a socialist perspective, has distributed several thousand leaflets in the city's gay community, calling for gay support of women's issues to be included in the march. The leaflet stated in part that "we believe that the fate of gays who are demanding recognition is strongly tied to the progress of women in struggle. They, like we, are the first to pay the costs of the sexual roles imposed by the system".

Another thousand people took part in the march, which was organized by an intervention committee of the Common Front. The Common Front is composed of Quebec's three major labor federations and a majority of its members are women.

The Common Front has recently undertaken a militant campaign against the economic policies of the federal and provincial governments. The demonstration, supported by a number of women's and leftist groups focused on a wide variety of women's issues, including day care, equal pay for work of equal value, abortion and contraception.

The intervention committee felt significant in that it was only the third time that Quebec gays have demonstrated publicly. As yet, no independent gay protest has taken place in that province.

GHAP hopes that a gay movement can be initiated by an alliance of the gay struggle with those of leftist, workers and women's issues. The contingent received a mixed reaction and was generally ignored by the media, as was the entire demonstration.

GHAP, which organized gay participation in last year's May Day march, intends to do so again this year.

by Ron Dayman

Halifax

CBC bans gay announcements

A CBC radio station in Halifax has refused to air a public service announcement for the Gay Alliance group.

The group, the Gay Alliance for Equality (GAE), tried to place an announcement publicizing its 'Gayline', a telephone information and counselling service which the group provides to the community.

When it tried to contact the station, GAE was told by a representative of CBH, the CBC outlet

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in Halifax, that the CBC has a national policy against accepting public announcements from homophile organizations.

The National Gay Rights Coalition (NGRC), of which GAE is one of 27 members, has written to CBC President Al Johnson to protest this discrimination and to demand that such a national policy does in fact exist.

"If it does," said NGRC spokesperson David Gammie, "it is a blatant example of discrimination against Canada's homosexual minority. This is especially intolerable as it is practiced by a public corporation supported by the taxes of gay people."

The CBC has not yet replied to the NGRC letter.

from NGRC □

GAU comes to BC

A chapter of the Gay Academic Union has been formed in British Columbia at the initiative of Michael Elton Hurst, former head of the Simon Fraser Geography Department. Elliot Hurst has a wide reputation in Canada and the US as an outspoken defender of academic freedom, civil liberties, and gay rights (see *The Body Politic*, p. 20).

The *BC Teacher*, STU student newspaper and *The BC Teacher* were reluctant to accept an ad about the new group. The executive of the BC Teachers Federation finally approved the ad for its organ. Last fall the executive failed to make any response to a request to support Doug Wilson.

from Gay Tide □

Student paper carries gay supplement

The Charlottan, the Carleton University student newspaper, published a special gay supplement in its February 20th issue. Entitled 'Coming Out', the three-

page section included articles on Gays of Ottawa, Gay People at Carleton, The Gay Academic Union, the Ottawa gay ghetto and two general pieces, plus one on lesbians and one on gay men.

Group harassed, university plans 'action'

The McMaster Homophile Association has been the victim of continued harassment on the McMaster campus in Hamilton. In March, students organized a protest banner plate across windows at the site of an On Campus dance organized by the group. On two other occasions fire alarms were pulled during the dances.

The university security chief, instead of attempting to apprehend the culprits, has stated that he will recommend that the McMaster group have all its campus privileges withdrawn. It is unclear how the gay group will respond to such a move.

Mississauga group elects officers, plans program

A committee has been set up to draft a constitution for a new Toronto-area group, Gay in Mississauga.

After a telephone executive was chosen, Elgin Blair was elected co-ordinator, Jan Sarandou secretary and Alan Parton treasurer.

The group held a discussion on "Coming Out" on April 13 and is planning a nature hike followed by a soup and sandwich supper and discussion on May 16. Business meetings will be held on May 5 and 31.

For more information contact Box 193, Station A, Mississauga, Ont.

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3. Preparation of a unit of study on homosexuality, to present to local school boards.

Write to us for a copy of *The Homosexual Minority in Ontario* documenting discrimination against gay women and men. Price \$1.50.

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You can be gay...



On the soccer field: Tony Carrie and Alan Birchenhall, Sheffield, England, 1975.

photo Guy News Germany

Body Politic/5

Toronto

Cutbacks hit lesbians

Ellen Agger, a member of the Wages Due Collective, spoke March 11 at a rally on the University of Toronto campus. The rally, organized to oppose provincial government cutbacks on provincial services, was attended by 400 people. Representatives of various community groups, daycare groups, trade unions, and senior citizens groups spoke at the rally. Wages Due, which was the only group to speak about how the cutbacks affect lesbian women.

Wages Due Lesbians and the Family Allowance Protest

The lesbian women in Wages Due are also part of the Toronto Wages for Housework Committee and of the Committee-launched Family Allowance Protest. All of the government's recent cutbacks have hit women hardest. We know that when women are under attack our struggle as lesbians women are even more concerned and public than ever. The Family Allowance Protest has given us the opportunity to begin to be a vocal

and visible force.
 • When we go door-to-door asking women to sign the petition (see below), when we canvass at supermarkets, when we go to groups of women, or on radio or TV, either as the Committee or as Wages Due, we always speak specifically about the impact of the cut-backs on lesbian women.

• The Wages Due endorsement of the petition (most of which is included in the speech below) is being circulated across North America. While we were nervous at first about identifying ourselves openly as lesbians, we have come to realize that the endorsement has been well-received. Positive. They say, "Why not?", or, "Of course", a few women have looked up pleased, saying, "Me too, but I can't say anything; my husband's in the kitchen". One woman replied to our rap by saying, "That makes sense. We're all the same; it's the same floor we have to scrub!"

• One of us spoke last month as a lesbian at the Family Allowance Protest at the Coalition Against the Cutbacks Rally, in front of an audience of several hundred people (see below).

• We have asked every lesbian and gay group in Canada to endorse the petition. We know Lesbians will be organizing more and more probably, pushing forward the situation and status of lesbian women. As our buttons say, we and millions more of us are and will be "Coming Out With Wages for House-work".

For more information, call (416) 466-7457 or (416) 465-6822.



Some members of the Toronto Wages for Housework Committee (including some members of Wages Due) at an April 3rd demonstration against the cutbacks.

The petition

Hands off the Family Allowance

No Increase in Baby Bonus.

This is the first time in 10 years that

the family allowance has not increased.

Because we were all expecting

an increase, we were all disappointed.

What is the reason? Because we

were the ones expected to do without to

put our backs out, and sacrifice for

the good of others. What

else can we expect from a government

which lowered expectations way

down to the symbols of

reality-denial?

We refuse to be a good

example. We know it means

even less money for our

relatives and our children. It also

means we are not of

use to society. And as many of

us depend on houses said

education won't pay the rent and

have nothing for well-earned in-

creases across the board.

Teachers are refusing the

blackmail of cutting for cutbacks

in our schools. And we are going

on strike. All around us others are

demanding their share of

society's wealth which are unpaid

work in our homes create.

We want our increase too.

And we want it now. Most

of us are single-parent mothers

and \$36.00 a year per child

— little else is — does make a

difference. Much more than

anyone with a 10% bonus on

their \$30,000 salary can begin to be imagined. And for those of us with families, the family allowance is often the only money we can call our own. We only recognition of our work is in our homes.

Our household is worth money like any other work.

Trudeau is cutbacks in Family Allowance represents a

way to make women pay for the present crisis. On top of all the unpaid work we do in our homes, we are faced with

• Higher prices for food, more work shopping for bargains and more time in the kitchen.

• More work between women and men in the paid labor force, and tougher policing of

• Elimination of Government-funded projects (LIP, CYC, OGY) which provide wages for women to work outside the home and sustain community services for children old people.

• Cutbacks in daycare

subsidies which mean more work finding adequate childcare or looking after our children our

• Cutbacks in social services

which jeopardizes the wages of many women and throw the burden of the work back to the home.

• More hardships for women on fixed incomes like the sick

and the aged who are expected to live on next to nothing after a lifetime of hard work.

WE DEMAND: the family allowance increase as scheduled; the removal of family allowances as a target because we are used to working without pay in our homes and for pay outside our homes; the removal of the bank at the bottom. Let the government go to the banks and the pension funds — they have more than just us!

WE DEMAND: the family allowance increase as scheduled; the removal of family allowances as a target because we are used to working without pay in our homes and for pay outside our homes; the removal of the bank at the bottom. Let the government go to the banks and the pension funds — they have more than just us!

WE DEMAND: wages for housework for all women from the government.

We, the undersigned, support the following demands:

• the family allowance increase as scheduled;

• the removal of family allowances as a target because we are used to working without pay in our homes and for pay outside our homes;

• wages for housework for all women from the government.

For information and copies of this petition contact:

Toronto Wages for Housework Committee
745 Danforth Ave., Suite 301
Toronto, Ontario
Tel: (416) 466-7457

Address to March 11 cut-backs rally by Ellen Agger

I am a member of a lesbian group called Wages Due. Lesbians have been shut up for so long that we have gotten pushed to the end. We have formed a group of lesbians who want wages for house-work. We endorse the petition "Hands Off the Family Allowance" which the Toronto Wages for Housework Committee is circulating for the following reasons:

• The cutbacks that the government has imposed hit women the hardest. As lesbians often without the income of a husband, we are dependent on government benefits or our second jobs for money — the jobs that have been threatened by the cutbacks.

• The largest cutback so far has been the family allowance. Mothers are being asked once again to lead the way in self-sacrifice. And now the government is telling us that welfare mothers must go out to work. As if housework and raising children isn't work.

Many lesbians are mothers who depend on baby bonuses to supplement their meager income. Since we have the most to lose, we are one of our children constantly hanging over us, it is up to us to fight against the cutbacks and the enforced double workload they bring.

Lesbians all over the world have made a strong bid for the rights we need and are denied under this system — the right to custody of our children, to job security, to the end of discrimination from landlords, schools, employers, and so on. We have done this by being a visible lobby. But we must also insist that most lesbians our existence is underground. Through these cutbacks we are being forced even further underground. As the crisis continues women are being forced to depend much more on a man's wages. This means for lesbians that it's going to be harder fighting against the independence from men that we have fought for as lesbian women is underground.

The only solution to this situation is economic independence for all women. So that we can all have the power to determine our own lives, whether we want to be lesbians or not. And this means to be paid for all the housework we already do in our homes and in our paid jobs.

Workers, we want wages for housework so that we are not forced to hide our lesbianism. We're not going to let them take away what we have gained and we want more — not just a bigger piece of the pie — we want the whole bakery!

There have been calls here tonight for us to support the organized labor movement. Women have been supporting the female union movement with our unpaid labor since it began. And how we want the trade union movement to support us women for a change. Thank you. □

ary hearing before the Ontario Supreme Court. Michael Stephenson, the Commissioner, distanced his decision on the grounds that Stephenson had recommended that if refuse to appoint a Board of Inquiry in the Damien case. In doing so, Stephenson violated provisions of the Code which require that a complaint be accepted and filed by the Commission, and that the complainant and a representative of the opposing party be interviewed before a decision on a Board of Inquiry can be made. In Damien's case, none of these requirements were met before Stephenson made her recommendation to the Commission.

Reacting to the revelation, the Committee Defend Ontario Damien characterized Stephenson's action as "scandalous impropriety matched only by the failure of the press to bring it to the attention of the public". Stephenson's part in shaping the decision of the DRC has not been reported by the Toronto Press.

The March 11 preliminary hearing in Damien's suit against the DRC was held to hear arguments from the Ontario Racing Commission, the government agency which fired Damien. The Racing Commission argued that it should be allowed to join with the DRC in support of the contention that gays have no civil rights. It is believed that the Racing Commission would do this so that its lawyers will have a chance to cross-examine Damien before the separate suit launched against the Racing Commission by Damien goes to trial.

The court ruled that the Racing Commission could participate in the trial of Damien's suit against the DRC. The effect of the decision has been to postpone the hearing of the racing case, this time to allow the Racing Commission time to prepare. This is the most manoeuvre has prompted Damien to suggest that the DRC and the Racing Commission are working together to impede the progress of his legal actions and to block a court decision in favor of gay rights.

In a further development, Ontario Racing Commission chairman Charles MacNaughton and other Racing Commission officials filed suit for libel March 30 against Damien, Weekend Magazine, writer John Hofsess, and 21 newspapers which carried the February 21 issue of Weekend Magazine. That issue contained an article about Damien's firing and his fight to regain his job.

MacNaughton claims that Damien libelled him in the article by stating that MacNaughton fired him because he was a homosexual. But in a front-page story on the Damien firing printed 15 February 1975, The Globe and Mail reported: "Damien, the racing commission chairman of the Ontario Racing Commission, argued yesterday that Mr. Damien was being released because of his homosexuality". The story was headlined "Racing chairman confirms staid fired as homosexual". MacNaughton claims that Damien entered the article to undermine the justice of his claims. The DRC is less likely to be willing to act in a "sensitive" case involving a legal precedent and implicating the Ministry of Consumer and Commercial Relations, the department of the Ontario government responsible for the Racing Commission. At the same time, the Racing Commission is more than willing to let it sit with the DRC in claiming the right to discriminate can have no redress through the Human Rights Code against discrimination. Neither are they above taking cheap shots at Damien by seeking and obtaining the right to cross-examine him in his suit against the DRC. No doubt they hope to obtain information which will aid them in Damien's other suit against them for wrongful discharge which goes to court.

Gaining status in the DRC suit and the serving of notices of libel will give the closest Damien's opponents can come to an offensive. But it is a weak and transparent offense. These people have made allegations against John Damien for over a year, allegations which they were finally forced to admit, in court on

February 11, they could not substantiate. When this fact is reported in a widely distributed magazine, they try to silence him, to reduce the damage to their criminal by maintaining charges of libel.

These moves are not a well thought-out strategy, rather, they are acts of desperation. They are intended to confuse, demoralize, and weaken financially John Damien and his supporters. The greatest threat to them is financial. The legal defence fund has cost about \$6000 in its first year and the legal battle is only just beginning. It is going to cost much, much more.

John Hobbies' article in *Weekend Magazine* explained that this case pits an individual with no power or money against an institution with plenty of both. No wonder Damien's opponents found this article objectionable; hundreds of dollars were raised by members from every corner of the city and every corner of this country as a result of this article alone. It is the support (and the money) that the campaign to defend John Damien has generated that his opponents really, and rightly, fear. But it is going to take a lot more to defeat them once and for all.

by Christine Bearchell

See article page 15



John Damien

Help him in our fight.

Make cheques payable to:
The Committee To Defend
John Damien
Box 117, St. V.
Toronto, Ont.

RCMP investigates gay movement

Two plain clothes RCMP investigators visited the office of the Toronto Gay Alliance Toward Equality March 10 and questioned GATE president Tom Warner. The two, who identified themselves as John Tyler and Lawrence Lafond, of the RCMP Security Service, asked what plans the movement was making in connection with the Olympics, to be held in Montreal in July.

Warner told the officers that he knew of no such plans at present, but added that they might well take shape if current police harassment of the Montreal gay community continued.

Warner was referring to the on-going campaign to clean up Montreal for the Olympics. The campaign has included raids on gay bars and baths and various political groups.

The two officers indicated that other gay organizations could expect similar visits in the near future.

Lecture series examines sexism

Sexism and capitalism: perspectives from the left on sexist oppression of women and gays was the subject of a series of four lectures organized by the New Marxist Institute, a Toronto educational organization. The series was sponsored by the Gay Alliance Toward Equality and the Canadian Women's Educational Project.

Key speakers included former

Canadian Union of Postal Workers shop steward Walter Bruno in the session on sexism and the labor movement, Gay Academic Union member Barry Adam in the session on psychiatry, and John David Dorfman, a Canadian Senator Christine Bearchell, who appeared with John Southin, a professor of biology who teaches at McGill University and the University of Havana. Bearchell and Southin spoke on sexism and revolution.

For the first session, on the family, the invited speaker was Dr. Barbara Zaretzky. Zaretzky had nothing to say about how the family affects gay people and was not highly rated by either gay or straight members of the audience.

The series was a first attempt to bring together women and gay leftists and attract only one speaker to a segregated audience. The women and gay speakers expressed sympathy with each other, but seemed to be talking on separate subjects. The series may have been premature. Perhaps when the women's movement and the gay movement have seen more of each other in political action together, they'll be in a better position to talk.

by Brian Mossop □

Two women attacked

Two lesbians were assaulted early April 10 as they were walking home to their apartment in the Annex hand-in-hand.

Chris Bearchell and Konnie Reich were walking along the sidewalk in the intersection of Bedford and Laverton when a man wielding a belt. While lashing at them the hysterical assailant called them "diseased" and demanded to know why they couldn't "get a man." Bearchell suffered numerous bruises and abrasions.

This attack was witnessed by a number of passers-by.

A charge of assault with intent to cause bodily harm has been laid in connection with the incident.

by Ken Popert □



Christine Bearchell (l) and Konnie Reich

Homosexual? feeling isolated

We're here to listen

Telephone 964 6600
Toronto Area Gays (TAG)

By now, many of you will have heard of TAG, gay Toronto's new peer counseling service, and we trust that you wish us well. We are here to do what we can for our seniors, and it is in that spirit that we address these words to you. The response to the service has been very gratifying. The single telephone line, which is presently in service for fourteen hours per week, is almost continuously busy.

Those people who have succeeded in getting through fall into several broad categories. There are people who are new to Toronto's gay scene, and we share with them the information we've gathered in gay-guide type investigation and the often-asked question: "What is expected of TAG members?"

The information calls are the "easy" ones.

Another large group of callers consists of people who are in various stages of "coming out." For many of these people, that initial phone call is the first affirmation that "gay" is good. This represents a significant step on the path to self-acceptance. Taking that call involves an awesome responsibility, but handling it well is all the TAG volunteer needs to make his evening seem well-spent.

A third large group of callers consists of people who are experiencing a fair bit of one of the myriad difficulties that beset a gay person in a less than accepting environment. For these people, an empathetic ear is often a useful aid in trying to get it together again. The TAG person is not a "professional" counsellor, but the fact that we've been through many of the "downs" ourselves is often enough to permit the caller to benefit from the interchange.

But while we're pleased with the work we're doing, it concerns us to know that there are all sorts of people who, because of the limitations under which we're operating, are not able to receive all of our service. Ideally, we should have multiple lines in daily operation, with an associated drop-in facility for group interaction and face-to-face counseling. And that's the point of this letter.

Many of you reading this do volunteer work with other gay organizations within the gay community, but more likely in "straight" society, and others no doubt have time which could be put to more productive use. If you've got a good ear and feel comfortable being gay, why not consider joining us? We know the need is there, and with the help of gay brothers and sisters we're confident that we can meet it. If the idea interests you, please get in touch with one of us and we'll talk it over.

If, on the other hand, you feel that you're not cut out to be a telephone counsellor, are too involved in other projects to free up the necessary hours, you can enable TAG's work to continue and expand by giving your dollars.

(TAG members have given financially until it hurts, and the infusion of new dollars would really help. Getting and keeping the TAG name and logo, the cost of an office, telephone and necessary expenses. The office in which the phone is located, and the telephone itself, are monthly expenses, and if we're to open a drop-in facility and second telephone line, well, you get the picture. Asking for money is not something we do easily, but the money at the OUL is available. Please send what you can to TAG, P.O. Box 6762, Station A, Toronto M5W 1X5, Ontario. And, if you can, why not support TAG with a monthly pledge? In that way, if you lose confidence in the job we're doing.

Thanks for listening.

Bill Klein
Barry Bartkay
Peter Zajic
Charlie Dobie
Forrest Hamming
Loren Hudson
Helen Wagner
Doug Ferguson
John Lister
Bob Gagnon



Body Politic/7

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TORTO

NEWS



Roe Sands of the CBC, Tom Werner, President of GATE, Michael Riordan, GATE Education Co-ordinator and Max Allen (l to r) of the CEC at the recent GATE forum on the media.

Public forum castigates media's picture of gays

The mass media received some severe criticism for their coverage of gay people at a public meeting sponsored by the GATE Forum on Toronto Equality on March 24. The forum, Gay People in the News, drew forty people, including some representatives of the media.

Of 45 persons invited to represent the press and broadcast industries by GATE Education Coordinator Michael Riordan, only three showed up: CBC radio anchor Paul Vaillancourt, CBC television regional news editor, Gordie Lands, and Bambi Zwicker, editor of GATE, a magazine devoted to media analysis.

The discussion quickly zeroed in on the fact that the media industry regularly presents sensationalized coverage of individual gays who conform to the prevailing stereotyped notions, while ignoring the existence of the gay community and the gay movement.

An example of this practice, which was mentioned several times was the so-called Ottawa sex scandal which saw the Ottawa Journal and the Ottawa police collaborate in the public pillorying of some customers of a male prostitution service, driving one victim to suicide. The leading role played by Gays of Ottawa in the defense of the mitigate witch-hunt and forcing official investigations into press and police misconduct has been deleted from media accounts of the affair.

The forum seemed to have some effect on the media. The Toronto Star published a fair account of the event the next day, the first time that a GATE forum has ever been covered by any segment of the media industry.

by Ken Popkin

Italy

Gays sue the Pope

Four members of the Italian gay organization FUORI! are to sue Pope Paul VI for over \$200,000 after they publicly denounced homosexual behaviour, and thereby insulted homosexuals themselves, "using slanderous and spiteful expressions."

The Pope's outburst followed publication of an article by the gay French author Roger Peyrefitte in the Italian weekly magazine *Tempo*. Peyrefitte claimed the Pope had had a gay relationship with a young actor between 1954 and 1963, when he was Archbishop of Milan.

When the article appeared, Pope Paul told a crowd of 20,000, who turned up for his regular Sunday blessing, that he had been made "the target of scorn and horrible and slanderous insinuations."

gay rights bills presently pending. The ruling confirms that states have the right to prosecute gay people (and even unmarried straights) for acts between consenting adults in the privacy of their own home.

The decision comes swift from both the gay movement and the liberal press. In Chicago gay activists from the Gay Rights Action Coalition occupied the US Attorney's Office, the Equal Employment Commission and the General Service Administration Office of Civil Rights. A demonstration with the support of 50 organizations was organized for April 17.

The New York Times saw the decision as "retrospective". The *Boatman Globe* stated "In the constant struggle between liberty and order, liberty is losing ground."

The National Gay Task Force, which supported the legal battle, has now filed to have the case back to the Supreme Court for re-argument. It is hoped that supportive statements will be obtained from such groups as the American Bar Association and the American Psychiatric Association.

Although the court decision was a heavy defeat the NGTF will continue with its state-by-state campaign to repeal sodomy laws and achieve legal reforms.

by Tim McCaskell

South African church breaks ties over gay issue

The National Synod of the Reformed Church of South Africa has decided to break away from the Dutch Reformed Church over disagreements on theological matters. Among the areas of differing opinion are attitudes on racism and homosexuality.

A report recently issued by the Dutch Reformed Church suggested that homosexuals could allow to hold the positions of preacher, deacon, and church elder.

from Gay News Germany

Confusing sign from on high

The papal crown on a statue of Pope Alexander VII atop St. Peter's Cathedral in the Vatican was struck by lightning the night of March 7. A lightning rod mounted on the cupola of the cathedral failed to attract the bolt, which completely shattered the crown, sending splinters flying as far as 600 feet. Yesterday, Paul VI issued a statement reaffirming the holiness of homosexuality. And the pontiff spent part of March denying assertions that he himself had a male lover while he was Archbishop of Milan.

United States

US Supreme Court Upholds State Sodomy Laws

On March 29 the United States Supreme Court, in a decision which reversed its past pattern of liberal rulings, upheld the State of Virginia's "Crimes against nature" statute.

The Virginia sodomy law had been challenged in the case of "John Doe and Robert Roe vs. Virginia". The two gay men had argued that the constitutional right of privacy prohibited the state from legislating against acts between consenting adults in private and therefore that the state law was unconstitutional. When the Virginia high court ruled that privacy only involved marriage, the home, and family life, the case was taken to the US Supreme Court.

All five of the Nixon Supreme Court appointees voted against hearing oral arguments in the case. As well, the increasingly conservative-dominate body refused even to issue an opinion to explain its ruling.

Although the decision does not affect states which have already repealed their sodomy laws, it raises the pressure on states with such laws on the books to repeal them. It is also feared that the decision will negatively affect voting on

LESBIAN

The Queen's University Homophile Association is sponsoring a Lesbian conference the week of May 22-24. While focusing specifically on the condition of the Lesbian Movement, the conference is open to both women and men and the co-ordinating committee seems to be attempting to provide them with the opportunity to meet and talk. We have received no official communiqué but are told that there is to be a registration fee of \$5.00.

The steering committee of CGRO will meet at Queen's that same weekend.

A feminist retreat is taking place May 22-24 in Bolton, Ontario. Again, no official word has come to us about it, but we extend to all interested women the invitation to contact TBP for more detailed information which is forthcoming.

Gay Lawyers

We need a gay lawyer who would be willing to donate her/his services to The Body Politic & Pink Triangle Press.

This would not involve a lot of your time. But we need advice on an on-going basis. Interested? Call The Body Politic 863-6320 afternoons or evenings.

FLAUNTING IT

Voices from the Closet

(People who want to Have Their Cake and Eat it)

A young homosexual male wouldn't have said couldn't come out in his straight roommate. "But what if he's doing the same with you - how can either of you know?" "Duh, he's so obviously straight." Then he asks, "Can you invite your gay friend home?" "I could. I don't want to." "And if one of them calls you?" "I don't give out my number." There's only space enough in each tight little closet for one lonely person. He also says, "I'm not gay, but I do feel that something wasn't quite right." Eight years later and it still isn't quite right, poor fool, in your closet there isn't enough space for even one person. Not alive, at least.

Ad in the *Body Politic* last year: "Gay men desire gay men, but not necessarily of mutual convenience." Can you imagine it? "Listen, maybe we should have a kid around, what do you think?" "You don't expect me..." "Not have one - get one, you know, adopt one." "I don't like children." "Well, we could just go swimming in the church choir either, do we?" "But a kid why?" "I think I may have been seen at the baths." Enjoy, both of you. Mutual convenience in this case translates to mutual suicide.

I wonder if he would join in the Gay Rights march. He replied: "I'd like to rock rocks at them. Who the hell is 'them'?" And where does that leave you, me?

Homosexual male, about 40: "Yes, we are persnickety, feel embarrassed when strangers try to catch us with girls." "How can they be so tactless? They must know by now you prefer men." "Well, I haven't come right out and told them, of course." "So they keep laying these questions on you." "But I've got a best method. If you don't want to risk the ones I have." Is there method in his madness? If you do, count on persecution from your loved ones, who care yet?

A film editor I know: "I wish I could take part in a demonstration, but you never know, there might be some photographer from one of the papers (we should be so lucky!) and the film industry is very, very tight - I really couldn't risk it, not right now." Of course it's tight, so is Imperial Oil and the Vatican and the PLO and the Canadian Broadcasting Corporation. So many more hell-holes jammed together it don't light, it's volcanic. Coming out becomes a question of National Security.

Those nasty little hell-holes called closets inspire in me one of two feelings: on certain days - a rage and pity. Not necessarily pity, pity. Pity because I know the cost to those in the closet, and rage because I know the cost to our culture of it.

Someone in a bar said: "It used to be more exciting to be gay, because you didn't know if someone was. Now everyone is gay, and it isn't dangerous anymore." I was temporarily speechless, where do you begin with such a person? The conversation continued only because I was impressed with his forearms.

Like capable forearms
Don't you see,
With veins a little stressed,
Relaxed, upturned,
Light but have pale
Promising

A resting but taut hand.
Have you seen the movie version of Tennessee Williams' "Streetcar Named Desire"? Vivien Leigh's aging maddening closet representation of what can only be Williams' an injustice? - willowing breathless as Brando's voluptuous rough trade act? She's the only one who can mess stranding in its overenthusiastically overcamped shroud? I've never heard such a grotesque gaud come out of a closet - Tennessee Williams' closet won't just any closet, it always sounds as if he has all nine Mahler symphonies

in there with him. But I think those were the halcyon days the barfly was wistfully after, in a sort of beery mauve haze: Days of secret signals, burning looks reflected in stone windows, days of ticklish patting and secret promises under tables of bars, a friend of Dorothy's, you know? (have you heard that one?)

Oppression, judgmental moralism apparently comes from the role Judy Garland plays in "The Wizard of Oz," days of dismal bars (those days we haven't lost), of glory holes in bars (those days we haven't lost), of people who mind and submitted, hoping for the best.

Sometimes I wonder about resistance. It is desperately expensive. Everyone knows rebels who are dead, who've come apart at the seams, or who've gone very sour. I know people who run on pure adrenalin, who like the running and the regime on an adrenalin kick. If me to see closets full of people eating the cake won for them by these rebels, at the same time never venturing near the oven themselves (I wrinkled the slacks) and at the same time shuddering at the thought of being a rebel and gamy smell. A particularly gassy foggot at a party, "I'm rich, I like being rich, I like things, I have no time for causes." His lip curled on 'causes', you'd think we were out to save trading stamps. The class conflict help produces a pretty rich state of mind in those dooms.

A man describing his roommate (his word, not mine) boasted: "He's so ungay." Shoot yourself again, chum, obviously it didn't hurt enough last time. Another, who claimed to be 'out' - "I've never seen anything like it! I've never seen anything like it!" Butch - won't ever he used the word 'gay' - in whenever righteous rush told him he had no right to use the word if he whispered it.

An executive of one of Toronto's homosexual/leather/denim/motorcycle/scott-core S&M groups, at a leather garden party, said to me, "We're on the street with or introduce your mother to without anyone asking 'Who was that faggot you were with?' Soft cries from the leather-lined closet. 'Hi Mom, meet Butch, my buddy I work with.' Well, Butch - won't you have a place of pleasure?" Mrs. Twitter, but I only eat raw meat, haw, haw, haw." That's a joke. For Crist-sake Butch, you silly bitch, if you don't shut up I'll take the clothespins off your nipples.

For such as these we're fighting? Sometimes you want to grab an ear, an ear, a handful of Sassoon-styled hair, anything that protrudes and pull the owner kicking out into the light and the air - such as they are - dump the clothes for spring-cleaning, and say: STUFF YOU! STUFF YOU! STUFF YOU! THE HELL SHOULD WE KEEP TAKING ALL THE SHIT - THE HOSTILITY AT DEMONSTRATIONS, SDME OF IT FROM GAYS (I use the word loosely), THE POLITICANS' SLIME, THE PAPAL BULL, THE BLOODY-MINDED IDIOTS, THE FOLKS ON YOUR SAKE?

But I was working in a library and asked if I needed help. She spent the next 15 minutes or so inundating me with material, more help than I'd ever had in a library. Suddenly she said shyly: "I like your pink triangle." (a small one was on my jacket). Then she blushed. She gestured helplessly: "What can you say?"

Wonderwoman, you said everything. The revolution lives!

by Michael Riordan □



2 1/4 inch
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the pink triangle, maroon
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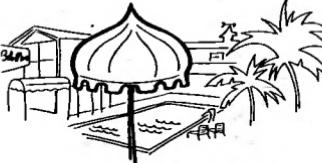
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On March 3, 1975 the Ottawa police department called a news conference. Superintendent Thomas Flanagan and Chief Morality Inspector George Zhukow were there to answer questions about "the most sordid investigation we've run into in living memory." That was the beginning of the "Ottawa Homosexual Vice Ring" scandal.

Fourteen months later, not one of the 16 accused customers of the service has been jailed or fined. But one of them, at the age of 34, returned to his apartment after his first appearance in court on a charge of gross indecency and wrote a short note: "Forgive me, I have no other choice" climbed to the 13th floor of his apartment building and jumped to his death. Eight of the accused required psychiatric care - not only because of the legal ordeal but because of the deluge of media attention and phone calls they had to endure. Not all the accused were either fired, suspended or moved to another job. At least one of the accused claims he was called "sick" and "pervert" and physically assaulted by the police.

Not one of the accused customers has been convicted. One man, Michael Gravelle - the almost 50-year-old kept owner of the modelling agency - has been sentenced to two years less a day. Out of recent Ottawa history, out of a front page scandal that ran almost non-stop over a month of daily newspapers, out of the untold thousands of taxpayers' dollars that financed the investigation, out of the 18 arrests, we find our way down to one 2 year jail sentence.

The others? Three await trial. One acquitted. Three charged were withdrawn for lack of evidence. Eight were found guilty. All the convicted men received suspended sentences or absolute discharges. Getting off easy? Ask the nine men who are still under psychiatric care. Ask the man who kept copies of the newspaper stories posted up in his apartment lobby. Ask George Dutchie, after he'd been slapped up against the wall and punched in the head by the police. Ask the family and friends of Warren Zufelt, the man who took his own life.

There can be little doubt that the "accused" suffered far more grievous punishment than the one jailed man. Whatever the merits of his case, he at least received his sentence after due process of law. The others suffered severe social censure and in many cases lost their jobs long before it was established that they were "guilty." Something was very wrong with one of the most fundamental functions of Canadian law - the presumption of innocence until guilt is proven.

What happened? It was moral spring cleaning time in Ottawa in March of 1975. That city's moral custodians led by Mayor Larry Greenberg, were waging a vigorous campaign against body-builders, but the male modelling Agency must have seemed like a much bigger plum. Nothing can establish a government's reputation as a moral defender like evidence that it is protecting our "children." As at The Body Politic, have learned quite dramatically how reason goes out the window when people imagine that homosexuals are "poisoning" our children. All of the early newspaper stories emphasized this aspect of the case: "the young as 11," "as many as 100 boys," "a poor little kid cut on the street," a news paper carrier was accosted on his route" - all are quotations from the first stories to appear in the Ottawa papers. You can see the fantasies these are intended to whip up - application of youngsters falling by the sofa onto the floor, hands deviates. The facts: no one was charged with acts involving persons under 18. The charges laid involved young men between the ages of 16 and 21. The prosecution's star witness was no bright-eyed kid hoofing it down Sparks St. with his bag of Ottawa Citizens - he was 17, tough, and a daily drug user. Who was told by police he wouldn't be charged if he cooperated. Who was coached by the

Anatomy of a Sex Scandal

What happened in Ottawa

by Gerald Hannon

Mountie, newsman, four others facing homosexual ring charges

Graves official facing charge in sex ring

Guilty in sex case, man freed by judge

Four more Ottawa men charged in teen-aged homosexual ring

Sex scandal man jumps to his death

Boys hired for sex acts, police say

Man charged in vice case plunges 13 floors to death

IN BRIEF

- In March of 1975, sixteen men, clients of a "Male Modelling Agency," were arrested and charged in connection with a so-called "male prostitution."
- To date, eight men have been convicted (all but one pleading guilty), two have been acquitted and two have had their charges withdrawn. One man committed suicide. Three cases are still before the courts.
- All those who have been convicted have received either suspended sentences or absolute discharges. An absolute discharge means there is no criminal record.
- Only the organizer of the agency has been charged and is to prison term; two years less a day.
- The Ontario Provincial Police is conducting an inquiry into the way the Ottawa police handled the case. When contacted by The Body Politic, Solicitor General John Macbeth declared that he did not believe the report should be made public. He deserves to remain anonymous only."
- NDP Justice Critic Stuart Leggett has raised the issue in the House of Commons in order to protest the harm done as a result of the names of the accused being printed in the newspapers. He is seeking an amendment to the Criminal Code to prohibit the naming of names in sexual cases.
- Vernon Singer (Lib.) and Michael Cassidy (NDP) have raised the issue in the Ontario Legislature. Both MPs criticized the crown attorney's handling of the case.
- Two Ottawa policemen were arraigned in provincial court on April 20th on charges of assault with intent to cause bodily harm. Constable Robert Gervais and Sgt. Alain Methots, members of the morality squad, are accused of roughing up George Dutchie, an alleged client against whom charges have been dismissed.
- Fire Chief Tom Welch has said that both officers will continue to perform their regular duties. It is usually the custom to suspend police officers who are facing criminal charges. The arrests were made after consultations between Attorney General McMurry and Crown Attorney John Cassells.

by David Germaine □

police on names and dates he admits he can't really remember. Who has been declared suicidal by two psychiatrists and detained in a psychiatric hospital in Ottawa?

The media hooked on the "vice ring" headline and didn't let go. Some samples: "Boys in Slavery Ring"; "Male Prostitution Ring Broken"; "Another Ottawa Vice Ring." But they got the phrase from Police Superintendent Thomas Flanagan - he has since ideologically denied using it but that it was his choice of phrase at that initial press conference is a matter of public record. That was only the beginning of the very peculiar and reprehensible role played by the Ottawa police force.

In order to maximize the milk the case for maximum publicity, they scattered in clusters the names and complete addresses of all those charged - a few today, a few some days later over a period of three weeks. As well, the police used out-and-out deception to get the evidence they needed. They told many of the accused they were interested only in the names of the members of the agency, and asked for their cooperation in providing "witness statements." Many of them were frightened enough to comply. These men were subsequently arrested, charged, and the "witness statements" were used to obtain "confessions." Interestingly enough, two men who refused to give witness statements and who were offered the privilege of informing their lawyers were never approached again by the police.

As well, their "press conference" tactic insured that hearsay evidence against the accused would be published even though it could not have been made public once a preliminary hearing had begun. Section 467 of the Criminal Code provides that "if the application for the taking of evidence at a preliminary inquiry, the justice holding the inquiry shall, if application is made thereto by the accused or, where there is more than one accused, by any one of them, make an order directing that evidence taken at the inquiry shall not be published in any newspaper or broadcast bulletin or otherwise." If the accused who made the application is discharged, or (b), if the accused who made the application is committed for trial or ordered to stand trial, the trial is ended." The accused, on the advice of their lawyers, would certainly have availed themselves of this provision in the code, considering the nature of the charges. If they'd had the chance, but by holding a press conference, the police made sure they didn't.

There were two forces at work destroying those 18 men in Ottawa. One was the police. The other was the press. Both the Ottawa Citizen and the Ottawa Journal consistently employed the phrase "vice ring." Now that phrase suggests that those men charged were in fact guilty of something. The organization of a prostitution ring. They were not, of course, they were mere clients and largely unaware of the actual organization. To use a headline like "Warren Graves Commission Chief Charged in Ottawa Vice Ring" suggests a vast network headed by scoundrelously highly placed civil servants. This represented extremely irresponsible journalism, particularly given the fact that the names and addresses of the accused were printed in full in all of the stories.

There's been a lot of public agonizing over that particular issue - especially since Warren Zufelt's suicide. It has been set up as a difficult choice between "the public's right to know" and "the presumption of innocence until guilt is proved." The editors of both the Citizen and the Journal writhed editorially about that one, and both agreed that the case could perhaps have been handled better. Neither, of course, seems to have taken any steps towards setting up a code of ethics or set of guidelines applicable to any future cases of this nature. The dichotomy, in any case, is a fateful one. The presumption of innocence is one of our most basic rights, safeguarded in the Criminal Code and sanctioned by centuries of tradition. The public has a

FEATURES

right" to know that a crime has occurred, its nature and its location. To suggest that the public "right" to know full names, addresses and occupations when it is clear that the publication of that information will result in the punishment of the accused long before a trial has begun is purest nonsense. We must put those two clauses on the back footing if we are to have a limited conception of the relative importance of citizen's rights.

Most disturbing perhaps is the evidence of police/practise cooperation. In at least one case it would appear impossible for the accused to have known of the appearance in court of one of the accused had he not been tipped off by the police. Both the prosecution and the defence had taken some pains to prevent a leak since they had been assured by the accused that his secret that he was a suspect, and that any implication might be fatal. A reporter was at the hearing. Besides the prosecuting attorney, the defence and the judge himself, only the police knew when the event was to occur. The reporter has refused to identify his source of information, and even though he was made aware of the precarious mental state of the accused, he published the story. Happily no suicide followed. But if anything illustrates the heedless pursuit of sensationalism in the city press added by its police force, this does.

What happened? There can be no doubt that a badly organized and almost absurdly obvious prostitution service existed for a short time in Ottawa. Equally certain is that it employed unknowable numbers of prostitutes and not "innocent" children. And that a fairly wide cross section of Ottawa men were willing to avail themselves of its services. Now if the law had followed a reasonable course of justice, the service would have been shut down and one more agency exploded. But the law has long since passed away. All very tidy - happens in heterosexual circles all the time.

That was not the scenario is one of the pressing reasons why an investigation into the whole mess is so necessary (for both the sake of attempts to date). Some of the factors at work, of course, are clear. In any heterosexual case involving prostitution, the customers are never charged. But when the charges of "gross indecency," "indecent assault" and the like do not apply simply because the age of consent for heterosexual acts can be as low as 14. But there's more to it than that. Homosexual scandals involving big names have generated very marketable newspaper copy for a very long time. As well, there was a gay community in Ottawa at the time - a gay community obviously looking for a crusader image. But some very important questions remain unanswered: why a two-month investigation was necessary when a police cadet could have blown the case open in a few days; why it took much time necessary in order to collate an impressive list of customers' names?; why the officers accused of assaulting Dutchie have not been suspended even after an internal investigation has occurred and they have been charged; why the "sexual orientation statement" technique as a matter of course, what sort of pressures were brought to bear on the 17-year-old girl witness; why relations between the police and certain members of the press seem so cozy; why police saw fit to send their own lawyer to the scene of the court room to see if he could identify a man against whom charges had been dropped so that new charges could be laid. The gay community must not rest until answers to these questions have been provided by independent investigations which include at least one open gay individual.

The Ottawa "homosexual sex ring scandal" shows what tragedy can follow upon the combination of gay dastardly, press irresponsibility, questionable police practices and discriminatory legislation. We must not let this go over at least one of those factors - clarity. We should not fail in our efforts to persuade gay people how easily

scandals of this nature collapse when gays are given the opportunity to speak. In fact, demand for their very existence upon a relatively large body of men who have no other access to sexual satisfaction. Men who can not be "seen" in bars or baths or - heaven forbid - a gay organization. Men who are frequently swalloved all the crap that straight society hands out. A society that puts them in the position of having no other

outlet for their sex drive than a study group, a support group, and who arrests and punishes them when they finally resort to it. If there is any lesson for gay people in the Ottawa mess, it is that "out of the closets" is more than just a cant phrase to shout at demonstrations. It still requires the recognition of the right of openness that gives you access to a variety of sexual partners, and the possibility of one day facing an ugly death 13 stories down. Think about it. □

The role of the movement



photo: Ottawa Citizen

Gays of Ottawa demonstrate outside Ottawa's Journal building.

One thing separates this "homosexual sex ring" case from the many that have preceded it in history. That is the involvement of the organized gay movement.

Gays of Ottawa were pressuring both the media and the police from the beginning, and their actions can be seen as instrumental in alerting the public to the misdeeds of justice which were taking place in the news media. Their well-publicized demonstration, and the bodies of Ottawa police force and the Ottawa Journal engaged much public sympathy for the men being destroyed in the debacle - a sympathy evident in the comments of both the media and in the many letters to the editor which after uniformly condemned the newspapers' practice of printing the names and addresses of the accused.

It is also felt that the Ottawa-Carleton Social Planning Council's decision to support the gay cause was based partly on Gays of Ottawa's persistent denunciation of police/practise activity. The council decided to launch a study into methods of laying sexual offence charges. Their "fundamental objection" have been quoted as saying "it is not a group of persons - were singled out for having certain sexual activities."

Less well known is the fact that they secured the support of Michael Cassidy, New Democratic Party MPP for Ottawa Centre, in pressuring John Clement, Minister of State for Justice, for an official investigation. Cassidy was also persuaded to endorse the proposal that "sexual offence" be included in the Ontario Human Rights Codes. As he said in a letter to Gays of Ottawa: "I am fully aware of the efforts made by Gays of Ottawa and by other gay organizations to protect Ontario citizens against discrimination on the grounds of sexual orientation... I am sorry not to have done so before the tragic death of Warren Zuther. His suicide dramatically illustrates the pressures suffered by

homosexuals when they live under the fear that their sexual orientation might be disclosed in public."

In an attempt to draw public attention to the part played by the media in fueling the scandal, Gays of Ottawa brought a suit against the *Ottawa Citizen* to the Ontario Press Council, a watchdog organization made up largely of papers in the Southam chain. Their presentation asked that the *Citizen* be condemned "for its false, biased and sensationalized coverage of the Warren Zuther Court case did not coincide in their favor but the complainant itself helped keep the injustices before the public, and did at least provide a cautionary injunction from the Citizen to other papers considering naming names."

The whole issue has raised the wisdom of the National Civil Rights Coalition's decision to push for the abolition of age of consent laws. Most of the acts charged as "crimes" would not have been crimes if they had occurred in a heterosexual context. At worst, the portions of a heterosexual practice seen as criminal would be charged with being found-in-a-bawdy house - a relatively minor offence. Gay people in the same situation face the much more serious indictable offense of gross indecency - particularly if the prostitute is under 21.

Without the involvement of the gay movement, the Ottawa scandal would have run the same course as so many others have - a course littered with wrecked lives and with no voices raised to denounce the discrimination, the lies and the injustice. There were no voices in the gay community; there were voices as well - voices refusing to let the media and the police and the public at large go smugly on their way fondly believing that everything that had been done had been done in the interests of protecting their children. Those were our voices - the voices of gay people in the organized gay movement. □

The push for an investigation

On May 6, 1975 *The Body Politic* wrote that Attorney General John Clement had demanded an official investigation into the conduct of the Ottawa police. We argued that "the behaviour of the investigating officers, particularly their public statements which spoke of a 'sex ring' crime and hinted at complicity, directly violated principles of any jury based on the doctrine of presumed innocence"; and "the exceptionally close relationship evidenced between police spokesmen and reporters in this case does suggest that on that account also the behaviour of the police was grossly inappropriate."

On May 20th, Mr. Clement replied. It was a reply which neatly sidestepped the issue of an investigation by concentrating on the supposed danger to children. It was also incomprehensible to suggest that individuals charged with corrupting young boys should enjoy any special immunity from publication", and "it is still an offence for an adult to commit an act of gross indecency with a child under 14 years of age." So far as I am concerned there is no need for an inquiry and there will be no inquiry."

Gays of Ottawa also demanded a full investigation as early as April 29th. They received an identically worded response which we believe were sufficient to the occasion:

Evidence of police impropriety, however, has been gathering for over a year and became virtually impossible to ignore. Last month the Ontario Provincial Police conducted an investigation into the Warren Zuther case. Its report has not been made public. To have one arm of the police investigate another is not however, our idea of a fair and impartial investigation. The Ottawa Police Commission announced as well that it would look into the matter. "It's a good initiative," but the objection still holds. We can expect nothing but a white wash when any body investigates itself or any closely related body.

Call for an inquiry continue. Vernon Simpson, Liberal MPP, declared today that he would immediately demand an investigation of the police. The Attorney General of Ontario should be investigating the crown attorney's office. Even the lawyer for the two morality squad officers who made all the arrests has called for a "full public inquiry" into the scandal. The man whom he felt was being lied to by the press. And this paper, in a letter dated April 13, 1975, called on Attorney General Roy McMurtry "to authorize an official investigation by an independent body."

Add your voice. Give your MPP a call and write to me, to McMurtry. Let them know that you think that the real scandal in Ottawa last year was not what a handful of gay men did but what the police and the press did to their lives. Tell them you want to know what really happened in Ottawa in the spring of 1975. Demand an investigation. □



Assault on the Ivory Tower

Doug Wilson vs the University of Saskatchewan

by Peter Millard

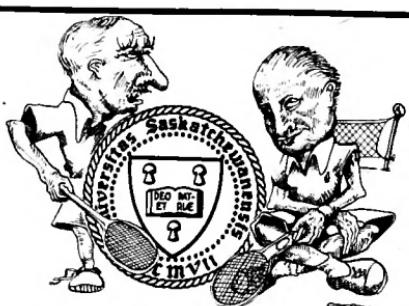
Peter Millard, former president of the Saskatoon Gay Community Centre, teaches English at the University of Saskatchewan. As a senior faculty member he has been involved in issues which he was in a unique position to both observe and participate in the debate which raged within the University over the Doug Wilson affair. He analyses those events below.

B Kirkpatrick is a distinguished looking man, grey-haired and tall, a bassoon ball post. He is the Dean of Education at the University of Saskatchewan, Saskatoon, which means that he is one of the leaders of a school system which, like all other school systems, is primarily interested in training people to conform. He retires this year, and it is exquisitely ironic that he ends his long career, inadvertently, with a most remarkable act. For it was his decision concerning Doug Wilson that set in motion events that resulted in a huge flip to the cause of gay liberation in Saskatchewan and to a lesser extent in the country at large. Now that a bit of time has elapsed, it might be useful to review these events in order to place them in some sort of perspective.

You may remember that Doug Wilson was a graduate student in the College of Education, but taught two undergraduate classes. He was slated to supervise students in their practice teaching until Kirkpatrick said no. Due to anger, naivete or possibly honesty, Kirkpatrick actually announced the reason for his decision. Wilson had placed an application with the newspaper for a Gay Academic Union and had joined the college as a reply address. Wilson's known affiliation with the gay community, Kirkpatrick later rationalized, might jeopardize the college's relations with the public school system.

Support for Wilson was mobilized in a major way. A Defence Committee was formed, mostly by members of gay activists, but also of sympathizers from the College of Education, other students and non-gay members of the community generally. It discussed with Wilson what the effects were likely to be if he continued to oppose Kirkpatrick; there would be widespread publicity, notoriety and possibly injury to his career. Wilson was determined to stay.

The committee saw the battle operating in two areas. One was amongst the public at large, the other in the University community itself. A press release was issued and brought instant response, proving that any gay issue is still first class media bait. Reporters and TV cameras descended on the campus and gave it maximum coverage. The normally moribund Saskatoon Star Phoenix surprised everyone by providing enormous and fair coverage, which indeed it maintained throughout the case. National newspapers and TV picked up the story. The University administration tried to remain silent, but eventually the President of the University and Kirkpatrick attended a press conference. Dr. R.W. Begg had recently assumed the leadership of the University, and had done so amidst considerable contro-



Dean B.K. Kirkpatrick

He looks the way an American President ought to look – tall, dignified and amiable. He is just retiring after twenty years as Dean of Education. Before that he held various administrative positions in physical education, and it is safe to say a good hand at tennis. His intellectual prowess is not commensurate with his physical presence. A University newsletter describes him as "a man who has always been interested in finding better ways of doing things educationally". Small town school principals feel

officer. He has a ready laugh and talks rapidly, except when asked an awkward question. Then he stops and whistles, takes out his cigarette and his everpresent pipe to gain time. His roocco eyebrows remind some of Mephistopheles. Others find him elfish. The right wing finds him conservative stand, but an increasingly large section of the University is uneasy about his dedication to the interests of gay students and at his failure of giving equal time to the University against another. On more than one occasion he has described himself as a Staff Officer. Staff Officers always back the decisions of officers below them, they must be ruthless in drawing blood, their favorite tactic is divide and rule, and their main objective is to survive. Beggery amongst the troops cannot be tolerated.

President R.W. Begg, M.D., C.M., O.P., F.R.C.P.(C) O.D., Dr. Begg became fifth president of the University of Saskatchewan in March, 1975 after a distinguished career as a pathologist and military

veteran; this was his first crisis. His performance at the press conference was a maladroit and, to gay people, infuriating. Kirkpatrick's decision was purely a "man aginal" one, he declared. It was wrong to say that there had been discrimination at the University because supervision of practice teaching took place off-campus. Wilson suffered because of all the exposure he got. What went on, it was his own fault since it was he who had chosen to go public. He would be happy to ask around the School Boards to see if anyone would take Wilson, and if so, there would be no problem. The President then had something new to add about University policy on discrimination or, more precisely, could be a Don of Residence (a faculty supervisory post in the student residences).

While the President was receiving national attention, with Wilson appearing on "As It Happens", on TV news interviews and at rallies in other centres across Canada, the Defence Committee directed its attention to the University community. It printed pamphlets outlining

its position and demanding the reinstatement of Wilson together with a University policy prohibiting discrimination. Gay activists in Wilson made a heroic effort to reprint their leaflet "Understanding Homosexuality" in time for a very tight deadline, and the committee distributed about 1,000 copies. A demonstration was organized to coincide with Fall Convocation. Convocation emerging from Saskatoon's Civic Auditorium dressed in their finery, met about sixty demonstrators, some in full academic dress, carrying placards and making speeches about Saskatchewan's University of Sexual Discrimination. Chancellor Diefenbaker avoided the crowd.

On campus, the student newspaper, *The Sheaf*, was strongly supportive and treated the Administration with its usual benign contempt. At one point it brought up a special gay issue, and its correspondence editor suggested a change. The majority of the letters were positive, most of the opposing ones came from Christians. Among these was the following chilly contribution from

darkest Bible Batt-

Dare anyone know what time it is? I'll tell you what time it is – it is time that someone told the kids on campus what the Bible says about gays. I realize that most kids on campus don't know or care about the teachings of Jesus or the Bible. It is my hope that Doug Wilson's supporters do care but are among the ignor-

ant. The Bible speaks very directly to the gays. The Bible states: "You shall not lie with a male as one lies with a female" Lev. 18:22. If there is a man who lies with a male as those who lie with a woman, both of them have committed a detestable act; they shall surely be put to death" Lev. 20:13.

I realize that our society has drifted somewhat from the moral standards of the Bible. But remember that we must make up a society. If the Bible teaches that gay is worthy of death are you and I as individuals going to stand up and fight on behalf of a gayist? Not I.

More literate, but hardly more charitable, was a long article by Alphonse de Vito, a staff member at the catholic college on campus. He had planned to demonstrate on religious, anthropological and practical grounds, that homosexuality was immoral and destructive and should not be tolerated. "Their views should be rejected; their societies should not be afforded the rights and privileges of legitimate organizations. This is not discrimination but preventive medicine". De Vito's article appeared in the independent Report, two anthropological works dated 1927 and 1933 respectively. The New Catholic Encyclopedia and several articles in catholic journals.

Attention in the national media gradually died down, although it revived somewhat when the Saskatchewan Human Rights Commission decided to try the University for violation of civil rights – the University sought an injunction and was successful.

Technically, the battle as far as the academic community was concerned would be decided in University Council. Council is a body comprised of all full-time faculty plus some senior administrators, with the President as Chairman, and it is supposed to act as the main advisory body to the University. The matter would be brought before them.

There now comes a complicating element within Council too complicated to recount in detail. What follows is a bare outline. The President's tactic was to try to push the matter out to a committee. He asked Council to set up such a committee – not necessarily to recommend a policy on sexual orientation, but to decide whether or not a policy was advisable (remember, he had already publicly announced a policy of partial discrimination). If the committee thought a policy was necessary it should then determine whether there should be a different policy for different colleges! Clearly, the President believed in hedging his bets. This opening manoeuvre was countered by a strong fight to ditch the committee and have the matter debated openly in Council, but the President's supporters were too numerous and the committee was formed. But one very important

Private Public Parts & Public Figures

Jane Rule reviews
three recent biographies

The Lonely Hunter

A Biography of Carson McCullers
Virginia Spencer Carr
Doubleday, 1975, \$14.50

Amy

The World of Amy Lowell and The Imagist Movement
Jean Gould

Dodd, Mead & Co., 1975, \$14.50

George Sand

Curtis Cate
Houghton Mifflin, 1975, \$17.95

If Curtis Cate had been writing about a man as influential as George Sand was not only in literature but in politics, it is hard to believe that he would have devoted the amount of time he did to her private affairs. This is not an error in itself since it has been a common fault of biographers to trivialize the personal relationships of great men, to consider their sexuality, if at all, as either dull and uninteresting or as a matter of sexual authority. George Sand's relationships with other people were enormously important to her, but Curtis Cate comes to them with all the prejudice of a man who assumes that sexual and maternal love are the centre of a woman's life. Any biographer who wants to hope to be the most prolific and by far the most popular considered to be the greatest writer of the period. That bias colors all interpretations of her relationships, and he is not really able to understand any of them, much less integrate them into a larger picture of the woman. His condescension and sexual platitudes, coupled with the physical weight of his book, make it often more inviting to hurt than to read. Of George Sand's mother's bad temper, he says, for instance, "She had entered the age of men, and when she wanted to assuage her passionate feelings, she sought an emotional outlet in tempestuous 'scenes.'" George Sand's mother had real grievance enough not to need that sort of old husband's tale to explain her anger. Even when he does write well, however, his indulgence is obvious. Of Alfred de Musset's taste in women, Cate must comment that he went "from bewitched marquises to musk-scented sluts." It is no wonder that a man gross in his notions about heterosexuality cannot deal with homosexuality at all.

Finally, George Sand's intimate relationships were with men, and, with the exception of her husband and a couple of others, they were men younger

than she. Cate makes a great deal of George Sand's masculine qualities at the same time that he works to explain them away. Her masculine dress was more practical for riding in the country, the only costume that would let her into the pit for cheap tickets to the theatre when she was running short of money. And, though she gave room to her determination of her sex in *Vigny*, "A man in turn of phrase, language, sound of voice, and boldness of expression," he restricts these qualities to her writing self and always interprets her relationships with men as either childish or maternal. "At twenty [George Sand] was still eroticized by her mother's love, which could not hurt her husband's 'masculine pride to realize that he could not overcome his wife's basic rigidity.' As a more mature woman, she restricted her lovers sexually because, according to Cate, in a maturing process, fearing for their health, Chopin was consummate, and, apparently, except in the early stages of their relationship, George Sand insisted on abstinence. A lover after Chopin also developed consumption. Cate does not speculate that George Sand, in a manner very similar to that drawn to men who probably wouldn't make great sexual demands on her.

The relatively new freedom of biographers to discuss the sexual nature and experience of their subjects should be welcome, if at all, by those seriously interested in the natural and human creature, for we have been treated to our share of persons for too long as if they were like the sexless dolls of our childhood, manikins dressed in period to play their parts only in the public show of politics and the arts. But, as *George Politis* by its very name suggests, neither genitalia nor sexual acts are the whole story. Biographies tell us much about the person whose total identity and experience are involved. Biographers, like the rest of us, have been culturally conditioned to think of sex either beneath concern or of it as a primary concern. Confronted with the possibility that sexuality can be a significant, perhaps even integrated part of a person's life, identity, and experience, few biographers seem capable of using such material with the balance and respect that one hopes for.

The difference should not be minimized. Evidence has often been destroyed, and, even when it exists in diaries and letters, it is material more likely to be distorted than discussed, of artistic problems or political decisions, more than romantic notions as inhibiting the love of man for woman and genuine expression of experience. The compounding difficulty, which should be of greatest concern, is the ignorant bias of biographers, most of whom accept responsibility, accurate researchers of the period, few of whom seem to have any sense of the responsibility to educate themselves in not only the psychological but social bases of

sexuality. Even if one wanted an education of that sort, it would not be easily come by since those texts which exist are in the large majority worse than useless.

All three of the biographies to be reviewed here, *George Sand* by Curtis Cate, *The Lonely Hunter* by Virginia Spencer Carr, and *Amy* by Jean Gould, are written by authors who are interested in Amy Lowell, George Sand, or Carson McCullers, all of whom were gifted writers. Each of the biographers has been meticulous in the ordinary requirements of research, Cate and Carr unfortunately giving in to the temptation of the sensational. The amount of peripheral detail that is useful or clarifying, but at least they provide good source books if not always interesting reading. None of them is equipped to handle the sexual material involved. But, in the case of the gossip about George Sand as a lesbian, though abundant, was simply malicious. In any case, for all the men she was involved with, there was only one woman who importantly attracted her, Marie Dorval, an actress. In the intense beginning of their relationship, Marie Dorval came from the theatre to George Sand and spent the night, a habit explained by Cate as simply one of convenience since Alfred de Vigny, Marie's lover, would be asleep at that hour and George Sand was accustomed to staying up through the night. He does not go into with the fact that, except for with Marie Dorval, George Sand reserved those hours exclusively for her writing. "That the tête-à-tête occasionally become (sic) a corps-a-corps is possible though I personally doubt it." No doubt it because George Sand was obsessed by the idea that she was too masculine. She goes on to say that, therefore, she "must in any case have been a gauchie and timid lover." It seems, quite to the contrary, that she pressed her affair with Marie Dorval so urgently if finally caused a break between them. Alfred de Vigny wrote across a plumb line to George Sand sent to Marie, "I've forbidden Marie to reply to this Sappho who bores her."

At pains to prove she was not a lesbian, Cate also wants to be sure he does not give the impression she might have been sympathetic to women's liberation. In this case, though she took a strong stand against marriage, she was not in favor of granting women the vote.

George Sand, in these dangerous times, must not be made a model for contemporary women who are not retained in the role of mindless lover, indulged and protected. The fact that the population of the writer has suffered since her time makes it the easier to focus on her as a woman who, though dedicated to democratic principles and an advocate of them, remained as ludicrous the suggestion that she run for office.

The point is not that George Sand was a lesbian or a women's liberator. Her life has been taken into the hands of a biog-

Our Image

The Body Politic Review Supplement

Books
Mass Media
The Arts
Number 3

Books Mass Media The Arts

What's In "Our Image"?

As gay people, we see ourselves being portrayed by our culture in innumerable ways and in various media and art forms. The books by us and about us problem: they need to be reviewed and analyzed. The traditional media – high culture – art, music, dance, theatre – are beginning to incorporate gay themes and characters, with varying degrees of success. We should be assessing what they do. The mass media – the daily press, TV, radio, reach millions. It is crucial that we evaluate the coverage homosexuals receive there. Gay people are attempting to uncover our lost history and we want to share some of that research with our readers.

Our Mistake

The name of the author of the Lord Harvey feature in our No. 23 issue was misspelled. The correct spelling of Jim's last name is Dubro.

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Contributors

Barry Adam is a doctoral candidate in sociology at the University of Toronto and a member of the Gay Academic Union.

Chris Bearssell is a 22-year-old social-ist and feminist who has been active in the campaign for abortion rights and in the gay liberation movement in Toronto. She is currently the co-ordinator of the Committee to Defend John Damien. **Michael Conway** is a student of ballet in Toronto.

Graham Jackson is a Canadian poet and playwright. A collection of his short stories, *Gardens*, has just been published by Catalyst Press.

Bruce Larson is a 22-year-old student in the Theatre program at the University of Toronto.

Peter McCard has taught English for ten years at the University of Saskatchewan and is the president of the Gay Academic Union on that campus.

Brian Messing, a 22-year-old translator, is an active member of both the Gay Alliance Toward Equality (Toronto) and the Communist Party of Canada.

David Roche, born in Montreal, works at The Playwright's Co-op in Toronto.

Jane Rule, author of several novels and the recent bestseller *Lesbian Images*, lived and writes on Galloo Island in B.C.

Ian Young was one of the founders of the first Gay liberation organization in Canada, the Society of Toronto Homophile Association. A well known poet, he lives in Scarborough, Ontario, and runs Catalyst Press.

raper who wants to dominate her as no man in her life had been able to. Necrophilia is hardly the most compelling sexual stance for a biographer.

If the abundance of detail in *George Sand* works to bully its subject, the same failing in *The Lonely Hunter* tends to trivialize Carson McCullers. Virginia Sarton, however, lacks sympathy for her subject. She is far more critical than I suspect, most readers can be to a gifted writer who seems to have had little gift as a human being. Egotistical, emotionally dependent, physically frail, Carson McCullers was a clinging type, in her relationships with other people. Elizabeth Bowen, who dined with her twice as a house guest, said: "I always felt Carson was a destroyer; for which reason I chose never to be closely involved with her." Reeves, her weak and abusive and abusive husband, continually tormented her and finally killed himself. Only Tennessee Williams seems to have lasted the course of her life, faithful in his indulgence of and admiration for her. It was a life with enough melodramatic urgency, crisis and catastrophe to have made a fairly hair-raising, at times hilarious, at times tragic stock for a novelist. Other players, like W.H. Auden, Greta Garbo, Lee, and Katherine Anne Porter, are powerful enough in themselves to present challenging technical problems to keep them in their minor roles. Carr, however, continually interrupts the thrust of that life with domestic trivia, medical speculation, talk of her own physical condition, and finally tentative explanations of Carson McCullers, designed, for the most part, to keep her from entirely asperating her reading audience as she did most of her live audience with drunken antics, not very good piano playing, and cries for help. That Carson McCullers was a woman, the author of work she did against the currents of both male and imagined illness, finally crippling strokes, is due to her own remarkable dedication as an artist and to the uncritical and unwavering support offered to her by her mother and later by May Robson, the doctor who attended her in the last bedridden years of her life.

Carr's attempts to relate her mother McCuller's sexual nature and involvements are neither so obtuse nor so defensive as Cate's with George Sand. She is more often descriptive than analytical, and she doesn't fall into the obvious psychoanalytic traps that make McCullers' life seem like a Freudian mine field. Though Carr does spend a good deal of time examining the relationship Carson had with her mother, who proclaimed her daughter's genius at birth, frankly favored her above the other children, and tended her in illness as if it were not simply the first but the only requirement of her life, Carr does not automatically assume that this dependency with Carson's passions for women all through her life. Carr's attempt is to make that range of Carson's sexual nature simply a fact: "Not to be interested in sex with men... was as much a part of her physiological make-up as having two legs, arms, a heart, and a brain." And it is so, why does Carr also say of Robert: "He was incapable of coping with his wife's sexual inclinations or of helping her to become more heterosexually oriented?"

The passions Carson McCullers conceived for people as diverse as Greta Garbo and Katherine Anne Porter, her perception of herself as a young genius worthy to write about and feed (she literally threw herself at the feet of Katherine Anne Porter, who stepped over her in order not to be late to dinner) were consistently rebuffed, but her involvement with Erika Mann and through her with Annetta Clara Schwarzenbach was of a different order since with these two women she hoped for an all-embracing rapport, and perhaps she came closer to it with Annetta than with anyone else. Her desire to be loved rather than beloved, her belief that the roles could not be reciprocal, were sources of insight in her work but made her own life ludicrous and painful much of the time. If wasn't bisexuality, as Carr

**Carson
McCullers**



Taking us by and large, we're a queer lot
We won't write polite poetry. And when you think
How few of us there been, it's queerer still.
I wonder what it is that makes us do it.
Singles us out to scribble down our woes,
The fragments of ourselves. Why are we
Already mother-creatures, double-bearing,
With matrics in body end in brain?

From "The Sisters" by Amy Lowell

**Amy
Lowell**



**George
Sand**



tentatively suggests, which was at the root of Carson's unhappy relationships with people, but a preoccupation with herself, compounded by her requirements of a "predicative" and severe illness. But at least this biographer doesn't make an authority of her ignorance, and it is better for Carson McCullers to suffer at the hands of sympathy and a profusion of not clearly structured definitions in the hands of a misinformed expert or biographer.

Jean Gould is sorry that Ada Dwyer Russell, the woman Amy Lowell lived with for many years, did not write anything about their relationship to contribute understanding and respectability. She is troubled with a psychosocial conflict such as Amy Lowell's: "Without that testimony Gould dabbles in a number of popular theories. She claims a "dominance of masculine genes in Amy," who as a child was "more like a boy than a girl," "as if she had literally sprung from her father's loins." It is typical of her style to offer first a bit of unsubstantiated medical lore and then to add mythological reference so that Amy Lowell is never in danger of being presented as a normal woman. Amy Lowell is larger-than-life as she was. But, is it uncertain that the genetic theory is sound enough. Gould also explains Amy's being a Tomboy as the result of her own companions' her own age and imitating her brother, and she adds that she adored them. The balance for the earnest analysis is a comic story about Amy's signing a letter to her parents, "Your loving son, Amy," because she could "spell" daughter."

Amy Lowell's cross, overheight, even inadmissible, contributed to her own sense of herself as a "great, rough, masculine, strong thing"; but it did not make her envious or shy of other girls' age. "She seemed to gravitate toward the prettiest girls in school." In her diary, she acknowledged that she was "not good at all" — "I feel very much in need of a very intimate friend, a friend whom I should love better than any other girl in the world and who would feel so toward me, we should love to be alone together, both of us." The responsibility Amy Lowell assumed for the results achieved in her relationship with Ada Russell was part of her larger pride in her identity as a Lowell, one of the great and wealthy eastern families, and in herself as a poet. The early attempts of her mother to lower her into a more conventional life, relating to her mother's career as a poet, were played out in a play, making an effort to see her properly married, were only temporary distractions from the character she would develop. There were rumors of a fiance who left town, the explanation for a trip abroad and a visitation of several diehard writers. Amy Lowell had a deep lassitude for a long time. The biographer, while admitting that some were convinced there never was a fiance, makes much of Amy Lowell's suffering from unrequited heterosexual love not only in this experience, but later in her relationship with Carl Engle, as if these, too, could explain her final sexual choices.

If Amy Lowell had wanted a husband, she could have purchased one not only with her acquired wealth but with her popularity. She was not at all proud for such a solution, but she would also have been at a loss to know what to do with one for, she herself explained: "I cannot help admiring and generally falling in love with, extreme beauty." After seeing Duse, the famous actress, performed by Bertie Ado, Lowell, "with masculine aggression, became her idol to Philadelphia." She later courted Ada, also an actress, with the same energy.

Always attracted to the theatre, Amy Lowell was a real actress herself. She loved to produce plays at her own house, and she enjoyed traveling, lecturing and lecturing tours often she was an established poet. She liked to "play" herself, a large, forthright woman who smoked cigars, part of that pleasure being that to unwrap a cigar was like "undressing a lady." And she carried herself into her business dealings with publishers and editors in the same way,

assured, hard-headed, proud.

Amy Lowell and Gertrude Stein were almost exact contemporaries, and Gould compares them, claiming that they both "believed 'To live is to lead, to the liberation of women, lesbian or otherwise, the world over.' The difficulty with this claim is that the life Amy Lowell and Gertrude Stein both led was based on social privilege. Neither was deprived of opportunities for survival. Amy Lowell had less political consciousness than Gertrude Stein. Only at the end of her life did Amy Lowell develop paranoid about those classes of people, suffragettes, working class women, who in the minds owned by her family, and then her concern was not for them but for herself. Liberation for Amy Lowell was entirely a personal matter.

Sex roles are very much linked with power and a great many of Amy Lowell's manisms and fasts, which are offered as secondary sex characteristics indicative of her sexual needs, may have been much more importantly related to her desire for power, not necessarily in a sexual sense, but at all, because she fought to be recognized not just as the sister of the President of Harvard, not just as a Lowell but as herself, an accomplished poet. One of her ambitions was to have the President of Harvard read her poetry as "the mother of Amy Lowell" in her relationship with Ada, though she may have wanted to assert her authority, there are indications that it was a far more equal relationship because Ada insisted on a businesslike literary foray to New England. Ada Lowell, in freedom to visit with her family and friends as she chose. Amy's nickname for Ada was Peter, as if it were important to her, too, into an identity of privilege.

As a biography Amy is the most promising of the recent ones, a private and public person into focus together. Though Gould can introduce some conventional regrets for Amy Lowell's failure in heterosexual love, she happily acknowledges that Ada was the source of Amy Lowell's greatest power and her importance in Amy's sexual life had not been checked — to her tragic disappointment at the time — she might never have been more than a Boston clubwoman and society matron running a seminary salon." Gould ends the biography by quoting Amy Lowell's "In Extremis," whose mood is evident in just a fragment:

You go — earth — heaven —
I do not thank you,
I take you
and live.

Perhaps what these biographers all fail to do is to deal with the reciprocal pressures of sexuality and society, the part money and privilege or lack of it, play in sexual choice, how little "masculine" and "feminine" traits have to do with sex at all but with power or lack of it. At least both Jean Gould and Victoria Ocampo have some experience of these subjects though they may not always understand it. Curtis Cage, for all his assertion to the contrary, has not been able to reduce George Sand to his own needs, and, though, by far, the worst biography of the three, George Sand's life is the most interestingly perspective because she understood her relationship between private and public lives, even if her own was imperfectly related to her knowledge.

We do not want or need biographers who come to the lives of their subjects with a preconceived or preordained analysis and judgment. What is required is the knowledge that, if sexuality is a legitimate subject for the biographer, the clichés of the culture are not sufficient for dealing with it. Explaining or explaining away sexual behavior and experience are not the point. Restraint, however, due to their wholeness in our perception of them is the job of biographer and citizen alike. As long as who and what we desire are treated as broken off secrets of our lives, trivial for men, all consuming for women, we will go on understanding very little about what it is to be human, in public or private. □

Books

The Lesbian in Literature

A Bibliography
Gena Damon, Jan Watson and Robin Jordan (eds)
The Ladder, 1975, \$7.00

The Male Homosexual in Literature

A Bibliography
Ian Young (ed)

Scarecrow Press, 1975, \$10.50

We are only now beginning to realize the extent and range of the homosexual literary tradition. How many of us can remember when even as far back as ago it was impossible to find a list that would direct us to literature about ourselves? Discoveries were usually accidental; we might stumble upon a gay character in a novel or intuitively sense the homoerotic element in a poem. But until recently it was the task of the amateur to find anything that was unequivocal or inspiring or even marginally positive.

These two bibliographies provide a map of previously uncharted territory. They complement each other very well, dealing as they do both the lesbian and the gay man in literature. They have been ignored, dismissed and suppressed throughout the centuries, but when you put it all together it turns out to be not such a modest compilation after all. *The Lesbian in Literature* has over 2500 entries, and *The Male Homosexual in Literature* has 2000. Both should be considered essential compilation volumes in any basic library collection on homosexuality.

Of course, the kinds of fiction, poetry, drama and autobiography that get included and excluded are very arbitrary in these volumes. Many selections are not by gay authors, and therefore may present a distorted view of homosexuality. *The Lesbian in Literature* has undergone a significant change in content when it first appeared in 1971 and has since expanded markedly. The female circle it contains claimed a classification system of A, B, C, and T. The letters correspond roughly to major or minor content, repressed behaviour content and trash. The second edition uses the same classification system but whereas the T items in the original edition covered over half the second edition none remain. Gone are the most lurid female titles like *Wanton Desire*, *Gang Girls*, *Lust Lottery* and *Dikesville*.

The passing of pulp fiction from the light is a cause for mourning, certainly for the gay male. The art and homophagic representations of lesbians, but it does provide a valuable source of raw material for the study of stereotypes and social attitudes. An interesting attempt at such an analysis appeared in the special Lesbian-Feminist issue of *Women's Review of Books* in 1975. It also notes that lesbians should have to resort to the frisson ladder of (male) middle America to read about herself.

Ian Young's gay male bibliography contains a bonus of four essays on gay literature by Graham Jackson, Richard Norton and Margaret Hunt. These are general surveys of the gay novel, gay drama and gay poetry to supplement the booklists, as well as an eloquent indictment of Norton of the lit crit industry for the systematic suppression and dismissal of homosexuality from its repertoire. Norton's primary problem is the "very curious assumption that homosexual writers express a merely homoerotic truth arising from the ghetto of their experience, while heterosexual writers are somehow capable of expressing universal truth."

The task for the critic-gay-liberator,

then, is to give the lie to this assumption by writing critical and narrative investigations of gay literature. The bibliographies will be of considerable help to them. This is not to say the reader-gay-liberator will not find the guides useful as well. There is still a place for hit-and-miss, of course, since uncharitable non-readers. Buoy readers would have welcomed more hints at content.

How complete are the bibliographies? That is very difficult to assess from such an under-researched field. My suggestion is that they are the beginning of a long line of more-specialized compilations and they will serve as important catalysts to others. No doubt there are people already harumphing at the omissions of titles by their favorite obscure author. The editor and books would no doubt be pleased to hear about them. Let them know.

by Ed Jackson □

The Making of the Modern Family

Edward Shorter

Basic Books, 1975, \$16.50

The family as we know it is no longer important in itself, but it is in the family that we are raised surrounded by heterosexual sexual models, and it is the family that later excludes us. Gay life necessarily takes place outside its bounds.

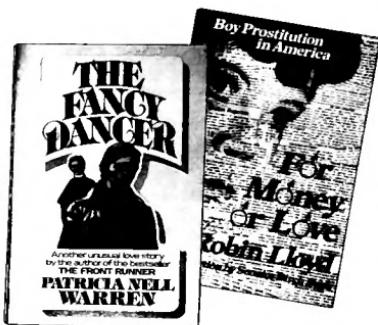
Before the changes in sexual habits and the status of women and gays in particular, there was the sexual revolution in Western Europe and North America around 1800 that destroyed the traditional family. The changes were in three areas — mate selection, the mother-child relation and the relation of home life to community life. *The Making of the Modern Family* deals on all accounts to describe the lives of the mass of people (not the upper crust) in these areas before the last "sexual revolution." And it shows how there they appeared in the individual's experience of life what Shorter calls a surge of sentiment: a willingness to accept the new objectives in one's life that caused them to let other people go to the top of the list and more traditional objectives get ranked further down.

These traditional objectives were basically of an economic nature. To begin with mate selection, most people in the eighteenth century were not free to choose mates but on an income derived from owning property like a farm. A central concern was the expansion and orderly inheritance of this property. Marriages amounted to a contract between two lots of property and a means of identifying the line of inheritance. This was a shared concern with child legitimacy, pre-marital female chastity and making a good match, propertywise.

But with the capitalist labor market, there appeared a class of wageworkers whose income did not come from owning property, and thus transformed into a new sexual revolution. ("Romantic love," I prefer Frederick Engel's term "individual sex-love") became possible among this group of people. Shorter's evidence is a massive increase in the number of illegitimate births, with reasons to believe this resulted from more pre-marital sex, and a change in who was selected as a mate. There was also a massive increase in males of the same age, and by implication an increase in personal preference.

This raises an interesting question for the gay reader. Were other forms of sex also available at that time? Take down the bottom of a social ladder. Could these forms never have been hemmed in? Or did they become more restricted than ever with the appearance of the modern family? Shorter only mentions this matter in passing. He asks whether, given present sexual attitudes, would it be possible for traditional society, people engaged in other erotic activities such as masturbation and homosexual acts. Unfortunately, he only tells us what he learned about masturbation, opining that it was not common until after 1750. But

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photo: Culver Pictures

Nuclear family (circa 1950)

his only evidence is that there was a sudden appearance at that time of literature denouncing the practice. Shorter is on shaky ground here (you can tell he is lacking evidence when his sentences start with 'I just cannot believe that...'). The sudden concern about masturbation could have been otherwise more easily explained because it was more open, or it came to be seen not as an isolated curiosity but as part of a more general threat to the social fabric.

Shorter also misses something. I think, in his account of how women were affected by the economic changes. They were more affected than men, because they could not hire themselves out for wages and thus obtain a degree of economic independence that would enable them to act more as they pleased. And there was a class difference here: legitimacy and good matches remained a concern for the propertied classes, but this group soon came to have a high standard of living, and the men's work alone could support the family. For the first time, women were available for infant and child-care (previously children had been neglected by today's standards). This meant a division of labor between the sexes even greater than before: these women no longer generated a part of the family income, which in traditional society had given them a certain status.

Now, toward the end of the nineteenth century, that is what Shorter misses – the family with a dependent wife appeared in the working class. The exploitation of third world countries enabled capitalists to pay some workers in the imperial centres wages high enough to support a wife. She might arrive, but could later be sent back to the home. This was the time when ideologies that divide working people came to the fore – racial theories were first elaborated, and sexism as we know it took hold. Women were denied equal wages; to cut back abortion, the Roman Catholic church propounded in 1969 its doctrine of the soul entering the fetus shortly after conception, and in Germany the anti-gay Paragraph 175 of the Penal Code was introduced in 1871. The 'counter-revolution' did not begin to abate until recently, another factor making changes in sex, marriage and the family appear new.

Shorter claims, confusingly, that despite the more elaborate division of labor between the sexes, there was a decline in sex role distinctions, by which he seems to mean more amicability between the sexes. Here I think he may be misinterpreting modern male attitudes to chivalry. Or else he is assuming that with the rise of what he calls 'domesticity' couples became 'soul mates'. His chapter on domesticity shows how in traditional society people socialized mainly with community peer groups, mostly of the same sex. Later, men were drawn from male socializing to family intimacy (kin group socializing) and among the middle class socializing with other couples).

The explanation is somewhat lost in the description, but it is revealing: "Ac-

cording to Villeneuve (a contemporary observer), if working-class families in Mansfield were withdrawn from constant community contact, it was because that outside world – in this case bawdys commerce – appeared less inviting than formerly." In other words, people fled to the home as a refuge from a work world increasingly dominated by cash values. The concept 'home sweet home', the family as the nucleus of civilization, became dominant, sprouting in the latter part of the nineteenth century to the working class. Daily social-emotional life became centred by necessity in this small, heterosexual unit, a far cry in all respects from traditional society. But I fail to see why Shorter would want to call this a decline in sex role distinctions. As long as men and women are raised to perform different tasks, the habits and mentalities of one sex will be foreign to the other.

At times, I got the feeling Shorter thinks the modern family is based on 'sentiment', with economic necessity secondary. But forming couples is not what defines the family. The key to the family today is the continuing economic dependence of women arising from their role as mothers and wives. Any lessening of that dependence is, I suspect, present, though I think Shorter exaggerates it: a breakdown of the family as it now exists. Shorter explicitly states that the modern family grew around the mother's childbearing and the father's fleeing for refuge, rather than around the coming-of-age into marriage of pre-marital sex-love. These are first and foremost economic concerns, though they have obvious implications for 'sentimental' life. And not only for heterosexuality. Homosexuality does not fit in with a society where marriage follows 'naturally' from the division of labor between the sexes. As the latter changes, homosexuality, a form of a new kind become possible outside the traditional forms compatible with marriage (spinster, married older man with unmarried younger man). Sexual-emotional relationships between two people of the same sex, both of marriageable age, are one sign of change.

While it cannot be said that 'sentiment' has come into its own, free of economic constraints, Shorter is probably right in saying that the coming of industrial civilization brought, on the whole, an enrichment of sex-love for most people. This challenges well-worn Freudian assumptions. Moreover, the book suggested to me that not only behaviour changed, but also people's inner feelings had changed. "I cannot believe" these were the same feelings as 100 years ago, now, just the product of a historically constant "libido". Shorter, though still traditional here, tends to see sexual desire as an unchanging and autonomous force, and one that is disruptive of social order and inherently incompatible with regulating relationships. He suggests this increase in sex-for-pleasure within marriage has made the family, formerly centred on 'domestic intimacy', unstable. An alternative view is that it will



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be disruptive in any society like ours, where the predominant form of "long-lasting" love is a society-wide unit like the modern family, based on economic competition and sexual inequality.

I have not looked at Shoter's description of changes in the lives of children, or at his historical materialism, but his statements and reasoning based on them is very interesting, and he conveys what he learned in a very readable way; though I found his sense of humor a bit precious. My main criticism is that he seems to have written his book without quite keeping in mind whether or not he is a Marxist. Besides small things like writing "capitalism" in quotes, as if there is some question as to whether such a thing really exists, Shoter does have a class-based economic explanation of the changes he describes, but it gets lost in the otherwise interesting picture of a "sentimental revolution." Still, the book gives a real sense of the family as a changing institution. It's miles above the sociological trivia we are constantly exposed to.

by Brian Mossop □

Male Armor

Selected Plays, 1968-1974
Martin Duberman
Dutton, 1975, \$10.75

Marin Duberman is an intellectual slouch. Unlike most playwrights who write to appear or reassure their audiences with safe and easy platitudes, Duberman seems to have no desire to examine or to understand what it means to be a man. As he writes in the introduction of this collection of his plays,

For many people concerned with that question, the writings of Wilhelm Reich have been of special importance, and "male armor" has become a term to recall Reich's broader concept of "character armor" - meaning, the devices we use to protect ourselves from our own energy, and especially from our sexual energy - by strategies that help us grow a skin, and then keep it in place.

Unfortunately, Duberman has had pressed to link several of the plays that follow with either Reich's theory or Duberman's variation on it. The longest play in the collection, "Payments" which has only been performed in workshop, comes closest to illustrating the concept of male armor. The play is about a man with a "beautiful animal," Bob, who with his wife Nancy, occupies a comfortable niche in Middle America. Their relationship is by no means a standard one, however, for as Duberman intimates in his brief sketches of them at the beginning of the play, they are both aware that there's more to life than a bungalow in New Jersey. Nancy, by far the more aggressive of the two, attempts to break out of the suburban mould by introducing her unemployed husband to a slick New York executive who provides little more than a job interview.

Bob, in his rather wary acceptance of the firm and undergoes some sort of personal revolution. Whether this revolution constitutes a belated discovery of self-worth, an acceptance of his homosexuality, or what, we can't be sure. For in theatrical terms, the play is a disaster, as are too long stretches of the play provided with ill-defined characters who have no real dramatic purpose (except perhaps in Duberman's erotic fantasies).

The same unrealized ambitions characterize five of the other plays. Each offers, it seems, a variety of "locked" in various stereotypical roles, but not one is successful in dealing with the "antagonist" in theatrical terms - except, perhaps, "The Gutman Ordinary Scale" which has a kind of comic impetus that keeps things moving. The latter work, like its companion, is too clever and veers off the beaten track. Duberman's ineffect which tends to be of the academic variety stands in the way of enriching any of the situations he has set up.

Only one play, "The Colonial Dudes", really works as a piece of theatre and, at the same time, as an illustration of two men groping to expand their psychic



Martin Duberman

photo: Roy Blakley

horizons. Ironically it is one of two plays in the collection by a gay playwright that does not deal in any with homosexuality. Both characters, a professor of English and a young student-poet, frankly disavow any interest in their own sex. If this disavowal is meant to indicate their particular inability to come to grips with their homosexuality, Duberman does not develop it. If anything, the relationship develops into a father-son-like bond, albeit with more tenderness and understanding than is usual in such relationships.

"Colonial Dudes" is tight and dramatically controlled; the character shading is subtle, masterful, and, above all, Frey and Wayne are so eminently likable. We want them to be gay, to touch or kiss, in a bad way, but Duberman lets them take so much and no further. For homosexual heroes, he gives us the situation of "Marty," the young, emerging psychic Teel in "The Electric Map", and the ridiculous, posturing Adrian in "Elagabulus". Not much better really than what we've been given all along. It's a cheat, when we've been promised so much.

by Graham Jackson □

Understanding Homosexuality: Its Biological and Psychological Bases

J.A. Loraine (ed)
1974

It is an inconsistent collection of articles drawn from psychiatry, law, theology, and medicine with a chatty gay history of the Harvard Club. For those who have yet to learn the "new," we discover that homosexuality has nothing to do with genes, hormones, body build, or any

other "biological basis" (despite the subtitle), or that gay people count themselves no more transvestites than do heterosexuals. The most striking characteristic of the book is its structural and theoretical confusion. One article speaks of "the gay man's ambivalence"; another sounds like the contention of the Clarke Institute of Psychiatry in Toronto states that men who have contracted marriages out of therapeutic prodding "seem to be very happy for about a year, but, in the course of time, the man's sexual needs become deteriorated and they were left with a virtually non-functional marriage and greater problems than those which they had had prior to therapy." (p. 32)

Liberation seems to have accomplished itself to the point of "over-inclusiveness" and now stoutly insists that no more "concessions" may be considered. Fairburn exemplifies the tortuous reasoning: Different age-of-consent laws must be defended because "if this is important for the female to be used primarily for the male's needs and the female develops the inability to reject the advance of a male which the male lacks" (p. 163)! Public expressions of affection must be unthinkable because "all nations forbid the manifestation of deviant conduct in public." It is both false and misleading to try to pin down the sexual and homoerotic conduct or to suggest that the homosexual has the same "rights" as the heterosexual." (p. 164) The "in-private" stipulation reasserts itself here with a vengeance. The token article on Lesbians fails to rise above the general morsar.

With the exception of the indicator of the gay image in current establishment ideologies, the "understanding" it offers is cautious or patronizing. It is a "liberal" book with a distantly early 1960s flavor - an anachronism before its publication, and a reminder that the struggle is only beginning.

by Barry D. Adam □

Amazon Odyssey

Ti-Grace Atkinson
Link Books, 1974, \$4.95

I found *Amazon Odyssey* trying to read. It is indeed an odyssey, although one containing an unfurling energy. Unfortunately this energy is sadly mis-directed. Perhaps the format of a collection of speeches and articles covering a span of twenty years (that have continued an unbroken repetition of radical change) is not conducive to contributing to a discussion of strategy and tactics for the

feminist movement. This confusion and tediousness are only exacerbated by the myriad of foot notes and cross references that were probably included to combat just such a problem. Perhaps, too, I had expected more from such a collection of women's hope to offer.

Many of the underlying premises in *Amazon Odyssey* lead me to very serious criticism. Atkinson's premise that sexism is the root of all oppression, her (implicit) belief that a woman cannot be a feminist unless she is a lesbian, and her snobbery toward lesbians who have not come out or who have not done so with a feminist consciousness all seem to betray an insidious elitism. *Amazon Odyssey* betrays a lack of confidence in feminism, a lack of confidence in the basic principles of feminism as an opposition to gay people, and finally, a lack of confidence in the ability of the struggle for women's liberation to succeed.

Elitism as a cover for lack of confidence does not stem from a personal failure to live up to the part of the author, but rather from serious errors in her analysis of the roots and nature of the oppression of women. As a leading proponent of "radical feminism" Ms. Atkinson believes that all women constitute an oppressed class. She has also committed to an oppressor class made up of all men. I agree that womankind as a whole is oppressed by the society we live in and that this society is male-dominated, but to extrapolate from that a theory such as that put forward in *Amazon Odyssey* is to grossly over-simplify hundreds of thousands of years of human history.

Atkinson does not explain how or why women came to be oppressed. Nor that it is compulsory for every contribution to the body of feminist theory to do so, but the opposite. At this point in time, *Amazon Odyssey* can give the impression that women's oppression is eternal (and perhaps to many readers, therefore unalterable) thus only reinforcing the lack of confidence expressed in the book. Atkinson's analysis (including her misreading of the term "class") threatens to seriously weaken the struggle for women's liberation.

Without glorifying life in early hunting and gathering societies, there is ample evidence that relations between women and men were quite different than those called primitive societies when they are in our own. The necessities of the struggle for subsistence and the resultant communal organization of productivity excluded the possibility of class, racial, and sexual tyranny. It was only with the development of more advanced production (in agriculture and industry) that there was a material basis for the private ownership and control of property and production. It is with the demise of collective control over providing for the needs of each member of a given

David Roche

3 Poems

Gertrude

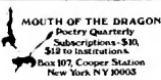
No, knowing Gertrude was not nothing.
To be chided by them, to be held, to be hands
and a voice, to be the known way, to take the had.
Helped, when the going was rough. Always her
Strong, confident American way of agreeing
("Well, sure") when she wanted to
Startled, then pleased the Sorbonne,
Oxford, and John Hopkins men.

When they brought word to me that Susan Hayward had died
I cry furiously
and ordered another drink. Then I thought of Anne, a Lesbian friend
who I disliked her, loved the star. How come?
A tough lady in sentimental parts, drunkards, husband stealers
An old train in coherent names. Smash-Up.
The Star, a siren, a girl, a woman, the heart-throb
for my Anne. But who's to say? All that suffering
At the hands of jail wardens and male wardens made her, maybe
Worth responding to. Machismo's masochism's triumph
over bravery? I want
to live.

When I went to see Mark
he was friendly, and
quite glad to see me.
As for me, I was a little excited,
having realized something like
six years and a half for this to happen.

It was all legitimate.
We ran into each other on the bus, you
see,
And he said "Come on over, Steve's
away for two weeks and I don't have any
thing to do."
So I did.

I showed me around the house, I saw the
plants and the plants were healthy.
I saw the plants and the plants were healthy.
I saw the double bed. And a new
piano in the living room. I saw the double
bed. Standing in front of a window he
had cut out and put out his collection
of Chinese paper lanterns.
Pressed between glass, I was very excited
and said (slowly) they're neat, between
glass. One little move, one sign, I thought.
He was choosing his words carefully, letting
in enough space between paragraphs to
accept an unequivocal move, a look
I gave him. We moved into living room
said "This is for you." To me.
I'm afraid to sleep with you again I did
not say. "There's more work there." You
won't love me the way I need it.
"Yeah," he said, "That's what they say."



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society that inequalities and oppression are natural. It is the social conditions that it becomes possible to view human beings — women and children within this family and slaves (of both sexes) within production — as property. With the division of society into classes it is clear that it is common sense to struggle to deprive others (slaves to property and production) of slaves and slave owners, and the development of the patriarchal family, two kinds of oppression came into existence: class oppression (applied to both sexes) and the oppression of women as a sex (regardless of class).

is arbitrary, artificial and depressing. It is the process of building a strong, independent women's movement to a football strategy. Serious feminists should be engaged in drawing into action the largest possible number of women around those issues with which they are most concerned. As such a movement is built up, other strategic tactics, allies, focal points for action, etc., must be made democratically by those involved. We do not need schemata from academics who are out of touch with the real lives of women today. We need conscious democratic leadership in building a broad-based struggle that can

Young continues, he believes that "this is the happy time / I am the man". The main, but not exclusive, theme of the poems in *Common or Garden Gods* is love, the love of a man who is living in happier times and who is learning to act freely. They are celebratory and unashamedly romantic. Young's special gift is the ability to catch the moment, pause and shift at a moment so that the reader shares the experience with extraordinary completeness. Usually the moment is one of quiet, happy union, and indeed happiness lingers around the whole book. But it is not easy, unthinking happiness; it has a range of sadness running through it caused by the author's sense of unrelinquished awareness of change.

My most serious complaint against Young is that some of his poems have a literalness that can run dangerously close to banality. Such poems as "Letter to Bellingham", "Afternoon Rain", "8th and 25th of December, 1969" seem to be close to the surface of his usual experience. No doubt they were significant for Young and his friends, but not necessarily for anyone else. In this subjectivity Young is merely part of the general trend in Canadian poetry and even if he is at fault, the literalness could turn out to be a future virtue. Curious readers of the future might well turn to some of these poems for their original and vivid description of a peculiar and interesting time — let us call it Toronto Gay Bloomocracy. Its costume is jeans (but not too butch), its drink China tea and its voice Catalyst Press (and occasionally The Body Politic).

At the moment, however, the most significant poems seem to be those that are less literal, such as "A Simple and Well-Wrought" Spoken, "Unspoken", or "Memoirs of a Public Speaker", and there are many other small feasts in the book. Young is a good representative of the new gay poetry, still a little tentative because it is not yet truly post-liberation, but free at last. He speaks for all of us who, to use his own words, have moved "Out of this room and into danger, out of danger and into life".

by Peter Millard □

AMAZON ODYSSEY

THE FIRST COLLECTION OF
WRITINGS BY THE



POLITICAL PIONEER
OF THE WOMEN'S
MOVEMENT

TI-GRACE ATKINSON

Women are a multi-class, oppressed sex, just as we are a multi-racial sex. Our society is still divided into a ruling class and the dispossessed majority, the working class. There is sexism and oppression among women just as there is racial division and oppression among women. To make such a statement is not to divide us from one another, it is to recognize divisions that already exist. It is because of these divisions — because all men are oppressed on the basis of class — that it is misleading to claim that sexism is the root cause of all oppression. It is misleading to claim that sexism is the root of all oppression and to refer to women as a "class" as Atkinson does. The danger lies in obscuring both the real enemies and the potential allies of women. To be blind to such crucial factors is suicidal in any kind of battle and the logistics of battle is something with which Amazon Odysseys is familiar.

Atkinson's point is that men are the oppressors of women and that our fight for liberation must therefore be directed against them. It is true that all class societies have been male-dominated (though it is more accurate to describe them as being dominated by a tiny handful of men) and that all men are trained to act as tools in the oppression of women, but it is also true that most men are down-trodden, exploited and oppressed themselves for reasons such as class, race and sexual orientation. These men have a stake in the victories of feminism, not only because sexism is still strong regardless of sex, but also because sexist ideologies can strike blows against the system that is responsible for all forms of oppression. Many men can and eventually will become our allies in a struggle to change this system.

The most telling indicator of Atkinson's lack of understanding of the need for unity whenever possible among different groups is of her lack of confidence in her own political theory. In her book *Strategy and Tactics* (subtitled "a presentation of political lesbianism"), it is supplemented by a long series of charts and diagrams. This "feminist battle plan"

eventually include all women. This is where our real power lies, not in "leaving to play war games".

Perhaps the most disturbing part of Atkinson's theory is what she calls with lesbianism. Fan of Atkinson's plan involves the utilization of a "vanguard" of women who have withdrawn themselves from all relations with men including and especially sexual relations. She labels lesbians "the buffer zone" and draws an involved and dubious analogy between our role in the women's movement and the role of various elements in the working class movement. To her, lesbianism has political implications, not because it is and has been suppressed for centuries, but because it is a political statement (whatever that means) and nothing more. Consider this statement: "I have been called lesbian, more often than any lesbian I know, in the Movement". And this from my feminist politics: "Or this one: 'I am enormously less interested in whom you sleep with than I am in with whom you are prepared to die.' A lesbian is a woman who falls into Ti-Grace Atkinson's vision of a 'buffer zone'. I have often resented being reduced to my sexual function, in terms of who I sleep with, by the straight sisters in the women's movement. To be reduced to a 'buffer zone', because of who I do not sleep with, and by a woman who is supposedly the 'political pioneer of Women's Liberation' and a champion of lesbians, is at best an extreme disappointment".

by Chris Bearcliff □

Common or Garden Gods

Ian Young
Catalyst Press,
315 Blantyre Ave., Scarborough,
Ontario, 1976, \$3.95

In one of his poems, Ian Young recalls Cavafy's poignant hope that "Later, in a happier time, a man just like me/will appear, and act freely". And sometimes,

The Female Man

Joanna Russ

Bantam, 1975, \$1.25 (pbk)

It would be unfortunate if the cloak of Sci Fi were to make *The Female Man* invisible. The conventions of Science Fiction have a way of doing that for many readers. And *The Female Man* is certainly doing it in a most effective fashion. From the cover's wild soft thing in and out of flesh tones, hunting" floating through a space-quake, to the hype-for-type-sake cover blur, "Across the boundaries of alternate worlds, beyond all sexual barriers, comes the only kind of man there is... *The Female Man*", we recognize the predictable marketing done in the most clichéd form of fiction. We should not be put off. Her publisher may have wallowed, but

A Frederic Phil Selection

Across the boundaries of alternate worlds, beyond all sexual barriers, comes the only kind of man there is...

The Female Man

A Starting New Science Fiction Novel By

Joanna Russ



Body Politic/June

Our Image

Joanna Russ has only dipped into those traditions.

Her character comes from several worlds. Janet is from Whiteman where men do not exist and women love and live with each other. Jeannine is from a not-quite Manhattan of 1969. She is all wiles and matrimonial wiles; a mere shadow over most of the book. Joanna is 1975's Whiteman, where men are machoists, consciousness without courage.

Janet is I, Jeannine is I, Joanna is I, and finally, J (the author) is I. This fascinating Doppel gang battles and coexists its way to a rough enlightenment. For the first time, and for the last.

Joanna/Jane is in love with Laura - the only central character who is not Joanna Russ. Jeannine, the clothes-horse, is Joanna's past; Janet, the Whiteman/separatist, her future. There is a change in Joanna from one to the other. It is clear that Joanna does not wing it out of the used Jeannine, nor Janet cast aside the worn Joanna. They coexist and from that arises the revelation of metamorphosis. The butterfly is and is not a winged wonder.

At the end, the three are brought together by J. The author poses as a general in a world where men and women are battling to the death. That war can only be won if she can find allies in the worlds of the three J's who will help establish strategic bases.

She finds Joanna and Janet unwilling. Then she falls in love with the third woman. She becomes impassioned about the injustice, "I and the war I fought built your world for you, I and those like me, we gave you a thousand years of peace and love and the Whiteman flowers nourish themselves on the bones of the men we have slain." But Laura is now.

Whileaway exists for them already. It is Jeannine, the part of J still managing to wing it, who agrees to take her further place over: "I wish you would."

Russ' choice of the Sci Fi genre is an interesting one. Her book is well written, if complex, and she has avoided the business which has made that genre a dead end. She has chosen a new path and it may have made *The Female Man* just visible enough. It is being sold in suburban plazas that this journal, for example, will have seen. And because of its sensationalism looks it is to be picked up by a great many ordinary people.

Sci Fi may still be outre in literary circles, but its popularity is unchecked in more diverse communities. The Female Man points new directions for soft core propaganda. A Sci Fi novel with a radical message can't be beat. It can be sold without revolutionary Norse and Gothic novelties. And why not? Popular education must be in the forms of popular culture. We can no more afford to snub this booming form of literature than to ignore Madison Avenue. The medium is the medium after all. The message it can be used to tremendous effect.

The Female Man is artful, honest, probing, even correct. And it has the earmark of popular culture. What more could we ask? Only accessibility. If popular book forms are to be a medium for liberation ideas it is less important that they be read than that they be read. Russ' style is opaque enough to warm the heart of the most elitist academic. She has eschewed the forms, but not the style, that delights that influential body of partisan idle and socialist rich.

by Merv Walker □

Theatre



Geordie Johnson (top) and Philip Shepherd
In a scene from John Herbert's new play

Close Friends

John Herbert

The Gracious Lady

Tennessee Williams

Phoenix Theatre

Toronto

Both "The Gracious Lady" and "Close Friends" are directed by John Herbert. He is the author of the latter play, and takes the title role in the former. It is a long and largely embarrassing evening.

"The Gracious Lady" is by Tennessee Williams. John Herbert apparently obtained the author's permission to adapt the play in drag. That is not inappropriate. It is a burlesque in any case; gothic froth, Williams kicking the cat right off the roof (hot in variety). Coocality is not just any southern town, it is the southern-most town in the US: that crumpling you down to size. I could just a few tormented and eccentric souls, you have to pay to get standing room. Herbert keeps it all moving at a Punch & Judy

clip, and though no one actually did get hit on the head with a baseball bat, two extended farts got the biggest laugh of the evening. Herbert somehow managed to look both statuesque and vulnerable as The Gracious Fraulein, the decaying belle of a gilded past. The rest of the cast seemed unconvincingly through their roles, though I occasionally wished that Graham Harvey had never seen Maggie Smith. The play's scarcely worth the mounting however; Williams' overheated world is close enough to parody to make self-parody a bit squirm making. "Close Friends" was written in 1969 and shows it. It is a bad show in professional production. It is a bummer on all counts. Whatever Herbert's been doing over the last seven years, he clearly hasn't been in touch with any changes in the gay world or he would have kept this embarrassing one-acter under wraps. The title is heavily ironic: it's butch and fem time, the butch and fem time, the failed partners picking at old wounds. And in case you thought you'd seen the last of the doom-and-gloomers (that's where the homosexual character gets to die before the final curtain), both guys are dead as the lights dim on this one. Though that took so much time doing it I felt the last moments would have been more appropriate elsewhere.

Herbert has a wooden ear. He writes the most uncannily stilted dialogue I have ever heard on stage. Neither Geordie Johnson as Jon, the pretty one, nor Philip Shepherd as Lord, his brutal butler, can save it. Despite those inert and piddling lines. But I could forgive an inexcuseable writing if Herbert were just handing us the same old crap. He is a gay playwright, something of a national figure, and admirably devoted to the development of Canadian theatre. If it is time for a position and integrity I would not feel I had done him wrong if he owes a good gay play, but I'm afraid his stature involves that responsibility. I cannot help but feel that he will continue to fail as an artist for as long as he fails to find new and meaningful responses to his homosexuality, and ours.

by Gerald Hannon □

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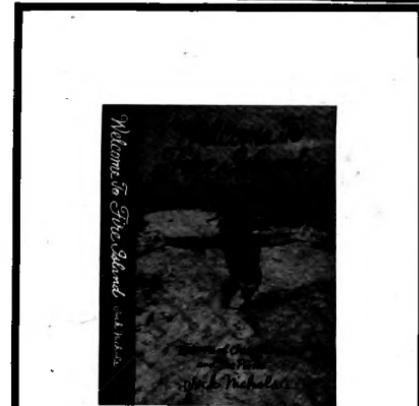
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Canadian citizens (at home and abroad) and Canadian residents are eligible to submit up to five poems for consideration. All entries must reach The Brandstand Press, Carlisle, Ontario, L0R JH0 not later than June 1, 1976. Selected poems will be published in a limited edition of hand-made books scheduled to appear early in 1977.

Our Image

Thinking Straight

Lawrence Collinson
Bruce Larson (director)
University College Playhouse,
Toronto

Thinking Straight is not a complex play. It is a amusing comedy, illustrating the mental conflict of a gay writer who, stationed at his typing desk, is composing the familiar heterosexual romance. On one side of the stage, a woman appears who plays the role of the beloved - with the exaggerated passion of a child. She is the woman whom the author imagines her in his script, "The Moods of Love". On the other side, appears a young man representing the protagonist's gay conscience who interrupts the author's attempts to create with constant reminders that what he is writing is clichéd, dishonest in terms of his own life, and a betrayal of his gay audience. Of course, the author's gay conscience triumphs and, in the end, we witness the synthesis of gay sensibility and creativity.

The play was given a satisfactory production in the intimate space at the U.C. Playhouse, a theatre ideally suited to play with small casts and limited sets.

The idea - the gay writer's responsibility to write on gay themes - is an important and interesting one, not often presented in gay theatre. In the future, we hope that the idea will receive a more thorough exploration by more and better playwrights. For the meantime, we should thank director Bruce Larson and company for doing any gay play with a positive outlook.

by Michael Conway □

Books

Homosexual Acts

Ed Berman (Editor)
Inter-Action Print, London, 1975
\$4.25

Homosexual Acts, a collection of five one-act plays, sprout from the Gay Sweatshop's season at the Almost Free Theatre in London in 1975. The Gay Sweatshop is a collective of gay artists whose aim is to break down the stereotyped response to the homosexual. Their method is to offer a theatrical alternative which relates gay activism to actual products. This volume is the product of their endeavours.

The first of these plays is by Robert Patrick, "One Person", is a monologue told to one person, a supposed lover, in the audience. The story deals with the character's life in the late sixties moving from a nervous breakdown to a party at a bar scene within the framework of the affair. While the play is witty and tight, the "one person" is portrayed as a high camp queen. A person moves towards both his relationship and the gay scene is maintained, however, mainly because the one person remains such an enjoyable and sympathetic character. Patrick's second play, "Hard and Fred", tells the story of the relationship that develops between a man and his ever changing lover.

His third play, "The Haunted House", is the only full-length play in the book. It deals with a playwright and his exorcism of the ghost of his dead lover who has committed suicide. The exorcism occurs through the appearance of a straight night-visitor who looks exactly like the dead lover. Somehow this play seems to be the most satisfying of the collection. The characters are more developed and the theatrics more in focus than in the others. Patrick once again employs a 'high queen' for the major character. His works all seem to include one gay character of this genre.

Of the other two plays, "Thinking Straight", by Lawrence Collinson, is the most interesting in concept. In this auto-biographical play, Collinson shows the playwright's internal conflicts during a

rehearsal of an old heterosexual love story. The conflict for him to come to terms with his own homosexuality. The play is very didactic and the arguments do not always follow through. Its heaviness over-balances the humor intended.

"Ships" by Alan Wakeman is a trilogy of three plays dealing with three separate gay men staying in a hotel in the night. The first, "Coffee", deals with a "straight" gasman who comes to a gay man's house to fix a gaspier. At first the play shows only what is said, then it is redeone showing also what is thought. Garry's encounter begin to show through. The second, "Tea", deals with the gay man's encounter with a psychotic woman he meets on the tube and takes home for tea. The women, in repeating speeches made by her mother, reflects many of the views about gays held by society. The third play, "Wine", concerns a gay man looking for Jesus and begins to drink and sing before three drunks. One drunk ends the play on a positive note by calling gays "the children of the future". There is too much imagery here and like all the plays in this trilogy the situations are too contrived to really be successful.

None of the plays in *Homosexual Acts* are bad, they are, though, good, enjoyable plays that show different aspects of the gay life in a positive light. While not plays that would inspire the individual to great deeds of gay activism, they do not deal with the gay life as sordid and full of self-pity. The collection is a step forward in the development of Gay Theatre as a viable form.

by Bruce Larson □

Theatre

City Nights

Sky Gilbert
Cabaret Theatre Company
Toronto

City Nights, a play with songs, is so inept, not to use a harsher adjective, it hardly deserves reviewing. For seventy-five minutes, we are treated to the dreary emotional entanglements of three couples - one gay and one heterosexual - the emotion, a self-styled professional voyeur and, by the by, owner of the tacky bar where the couples all converge at the play's high point (or low point, depending on your capacity for charity). Her seeking up the ambience and the wistful backtalk supplied by the rightly enterprising, a platinum-wigged homophile Muriel, is the only real experience some kind of personal revelation. What the revelation constitutes in each case remains a mystery to me. The author, you see, neglects to link the couples in any dynamic way; they come on do their bit, go off, come together, without anything ever really getting off the ground. It's not that Mr. Gilbert doesn't have ideas, he just doesn't know what to do with them. He doesn't see the dramatic links between ideas clearly enough. The play fumbles and stumbles along for what seems like hours because Mr. Gilbert has no control of his material.

At any rate, the gay couple turns out to be a surprise surprise! - thoroughly unsatisfactory. Their dialogue, as in the extreme, is so heavily inflected with accusations, insults and puerile sexual innuendoes. One flaps his wrists a lot (still the evening's only decent performance by attractive David McCann) and regrets being gay. The other is a third-rate playwright - one assumes Mr. Gilbert is indulging in a bit of wishful thinking here. The couple's relationship becomes the lover loses his wife. The segments involving the gay couple are all singularly devoid of insight, originality, respect for characterization, etc. All we need right now is another hatchet job on gay folk, whether inadvertently or not.

by Graham Jackson □

The Ivory Tunnel



Thomas Meyer (right) with Jonathan Williams

photo: Ian Young

Small Press Books

A review from Thomas Meyer's *The Umbrella of Asclepius* (\$7.50, The Book Organization, Elm St., Millerton, N.Y. 12545)

A slim-wasted Keflavik boy, copper-faced with comely thighs in blue & gold
loin cloth
carries his rythm through
Minotaur halls,
full-lipped & almond-eyed
His beauty, grace & shape
dazzled the archeologist's eyes,
& hid his secret below the belt.
Today this age celebrates
this boy's birth.

& Psyche's night
finds us fumbling in the dark
handing light.

A calm book, it from within, from one of the rare young poets to have his own of timelessness. There are drawings by Canadian artist Paul Sinchonino.

Even Eros

stop
caught
midair
by your
eyes

Allen Ginsberg's *First Blues, Raga, Ballads & Harmonium Songs 1971-74* is a collection of songs, some of them improvised with Bob Dylan and others: "just the raw bluesy melody sings...some of the music is included."

A favorite of mine has been reprinted, Joe Brainard's *I Remember*, a haphazard memory chronicle of childhood and adolescence in the '50's. It reminds you of a thousand forgotten truths and events, and makes all of them seem dreamlike. Go on for the love of me! This and *Allen Ginsberg's* are \$3.00 each from Full Court Press, 249 Bleeker St., New York, N.Y. 10014.

John Wieners was one of the pioneers of openly gay poetry in the late '50's. His new book, *Behind the State Capitol or Cincinnati Pike* is published by a gay publishing house, Good Gay Poets (PO Box 277, 10th St., Boston, MA 02123) for \$4.00. These poems, with their eccentric capitalization and other peculiarities will put off many who appreciated Wieners' earlier lucidities. But you, dear reader, might have a taste for it.

I reviewed Hayvland Fems' first book, *Poems From a Love Affair*, in SP 19. Her new one, *Russia For Farling Forth* (\$4.25 from the author, 146-B Franklin Ave., NW, NW 4000 Washington, DC 20001) is sometimes too wordy, rhetorical, difficult to speak. But Fems is at his affecting best in "Take Me, Memory," "For the One Phaedra Loved," and others here. Influenced by Cavafy (and who better?), he has refined the direct lyrical voice of the earlier book and deepened its affection. Some of the poems are more attractively designed by Doyle Moore and deserves a wide audience.

Tim Dugos' Outlines for 3 works (Lucy & Ethel, 1437 Rhode Island Ave. NW, #608, Washington, DC 20005) is a aim, patriotic chapbook of just 7 pages.

It includes "The Sex Tour" at the U.S. Marine Corps Memorial ("four beefy men straining to erect big flagpole") in Arlington Cemetery where "homosexuals (preferably gay) gather at night". Instructions for an inspiring and educational tour are carefully detailed. There is also a "variation" involving a blue tour-guide's hat and some erotic nostalgia. The Sex Tour is Tim's Bicentennial project and I fervently hope he gets a chance to carry it out...I'd also fancy him in a tour-guide's hat, any colour.

John Mitze's latest is *Skyliners*, light ramblin' without the bite of some of his journalism (I have in mind his *Fag Rag* piece on the Garrison-Schwartz hunt in New Orleans). *Skyliners* has a fine portrait of the author, looking as though he's had the last few years on a boat, and a series of poems of some young people in various urban centers ("a dizzy young queen named Philip who was studying to be a matador - anything to be near make-up"). It's \$1.00 from Manifest Destiny, PO Box 57, Dorchester Stn., Dorchester, MA 02124.

Stories of a westerner in contact for the first time with gay culture are collected in *Songs From the Philippines* by Peter J. Peters (\$7, Exposition Press, 900 S. Oyster Bay Rd., Hicksville, N.Y. 11801). They are straightforward for the most part, though would the author really have "reported to the police" the boy who patted him on the seat of his pants if had happened in America? I doubt it.

Also on hand: William Barber's *Getting Over It: Eight Sonnets*, poems from a falling love affair (Hoddergill Press, 228 Rose St., San Francisco, CA 94102).

The Collected Books of Jack Spicer, who has been an influential force in American poetry both before and after his death, is \$14.95 from the Small Press, PO Box 26503, Los Angeles, CA 90025; a rather uneven collection

of poems from Jack Anderson, City Joys (Release Press, 200 Carroll St., Brooklyn, NY 11231); a new collection of stories, *Love & The Waiting Game* (Oberon Press, 555 Maple Lane, Ottawa, Ont.), by David Malachuk, who was interviewed in SP 14; however unpretentiously didactic, yet movingly melodic, of Cornwall and Canada; City Walls is a special issue of the gay male poetry magazine *Mouth of the Dragon*, devoted to the work of Paul Mariah and Kirby Congdon (\$2.50 from Box 107 Cooper St., New York, N.Y. 10003); the prolific Robert Peters' new poems, *The Last Leaf* (Box 100, Redwood City, CA 94063, San Francisco, CA 94104), are mostly "parodies and imitations"; as thoughtfully done as his *The Gift to Be Simple*, though I much prefer Peters when he's being himself... Frank Shackelton's *Old Rocking Chair* (\$4.50, Vantage Press, 516 W. 34th St., New York, N.Y. 10001) is, I'm afraid, not much of a novelist. He should have stuck to the night club circuit.

by Ian Young □

amendment did carry, the committee would have to recommend a policy. During these early debates in Council, anti-gay sentiment was fairly strong; there was talk of the unsuitability of homosexuals in "sensitive" positions and of the right to exclude them from residence. There were some better moments. For instance, I remember listening to one professor taking a strong line against gays. What I knew and he did not, was that one of his children was gay and attended the Gay Community Centre. This made the professor give up. On the other hand, there were good moments. A gay student whose father holds a prominent position in the University asked me now his father had voted, expecting the worst. It was good to see the look on his face when I told him that in fact his father had voted positively throughout.

When the committee to recommend a policy on discrimination was formed, it was soon clear that here again there had

led to invite student participation, and the Students' Union made sure that two student representatives were added, both of whom were sympathetic to the gay cause, or at least objective.

Actually, the Schmeiser Committee (as it came to be known) was an sponsoring problem. With the eye of academic Canada upon them, even they realized that it was unthinkable for the University formally to announce a policy of discrimination on the grounds of sexual orientation. At the same time, of course, they had to decide to support the President, the Dean of Education and administrative privilege generally — after all, the committee contained two Deans. The obvious solution would have been to bring in a recommendation of no-policy, and let the administration decide to do just that. But the mandate of Council seemed to prevent that escape, and visitor after visitor to the committee insisted that some sort of policy, one way or the other, was essential. It was a

indeed intended to give deans, department heads and other administrators the right to prevent admitted homosexuals from taking on certain outside duties, at their sole discretion. Clearly, this was unacceptable. They had to decide to remove the offending section, or at least to ameliorate it by amendments. Several such amendments failed, though each time by a small majority, so that when it came to the final vote — to adopt the entire section — most voted for what they had wanted to do. But it was now late afternoon, and people were slipping away to the comfort of the Faculty Club and marathons, and there were one or two strong speeches. Whatever the reason, when the final vote was taken, the motion to adopt the offending section was carried. The President, then, was now recommending to the Board of Governors that there should be a policy of non-discrimination, and specifically that discrimination should not operate in the appointment of Dons of

imitation that the issue had surfaced at all. Now it had to be dealt with and talked about openly. The old cosy system of tacit agreement between gay and straight members of Council was over. Towards the end of the Council debate, Dean Schmeiser was arguing against an amendment that would have required University officials to read only to written policies of outside bodies. That was unwise, Schmeiser argued, because those officials were natural to take a harsher stand if their policies were public; it was much better to have nothing in writing, then one could quietly persuade them to be more liberal. He was told clearly and firmly that gay people were no longer interested in such a policy, and that it was better for ourselves and we wanted things open.

Thirdly, it became more and more clear as the struggle went on that what the administration was really concerned about was not homosexuality but power. Wilson's crime, for most administrators, was not that he was gay, but that he admitted his homosexuality, and that he had challenged Kirkpatrick's right to make a decision — what the President had called a "managerial" decision. I suspect that had we grasped this point more clearly earlier on, our tactics might have been slightly different. The final action of people like Wilson in protest was power.

My last point is the most important. It dawned on some of us after that last Council meeting that the real victory on campus was not that Council finally adopted a liberal report. The real victory could be seen by comparing the last Council meeting with the first. At that first meeting, a considerable amount of anti-homosexual feeling was expressed. At the final meeting there was no sign of it. No doubt without realizing it, most people had come to accept the fact that gay people were here to stay and had to be accommodated somehow. The process had brought about this significant change in ideas. First, Kirkpatrick, when for the first time in many people's experience, the subject was spoken about openly and when some people even calmly mentioned the fact that they were gay. But there is a limit to how long one can remain shocked. Familiarity taken over, and when familiarity comes a questioning attitude. The process must be called psychological atomization, and it is one of the effects of activism that more conservative gay people might not have considered. Perhaps this point struck me personally, because for many years I favored the "quiet approach". I still believe that a quiet approach needs those who will, without drawing public attention to themselves, prove by the very way they live that anti-gay attitudes are wrong. But I became more and more convinced that activism works, and works a lot faster. I offer these words to the more conservative readers of *The Body Politic*, if such there be. Of course, the acceptance of gay people in Saskatchewan is a superficial acceptance only, and the real task of education is just beginning. Amongst other things, incidentally, we badly need intelligently written pamphlets of gay dialectic directed towards specific subjects, such as education, medicine and law.

Altogether, the Doug Wilson controversy has been a major breakthrough for the gay cause in Saskatchewan. It has given new heart to the outfront members of the gay community, has caused others to come out and has stirred the consciences of those still in hiding. Perhaps it has given a jolt to those who think about civil rights legislation. There have been gay rights results elsewhere. One practical result must be partly due to this case, two faculty unions in eastern universities have included in their contract a clause banning discrimination.

Recently there was a party at the Faculty Club for retiring members. A roundly disconsolate Dean Kirkpatrick was there to say goodbye. He now ends his career in education, where Doug Wilson begins his. I cannot help thinking that this is a good sign for the future. □

Dean Kirkpatrick (left) and President Begg at press conference



Left: Kirkpatrick
photo: Saskatchewan Star-Phoenix



Demonstration outside of University of Saskatchewan Fall Convocation in Saskatoon

"For many years I favored the 'quiet approach'... but I become more and more convinced that activism works, and works a lot faster."

Crisis

been manipulation. The chairman of the committee was Law Dean Douglas Schmeiser, a Roman Catholic, well-known as a reactionary despite some involvement with civil liberties work in the past. One could trust him about as far as one could throw Otto Lang. Another member was E. McCullough, an unusually devout lay member of the same institution, Father de Valk.

McCullough, a philosopher specializing in logic, had written editorials in local newspapers opposing Wilson's actions. Three other members of the committee were known for their right-wing stand on almost every issue, while the remaining two were nondescript academics, not known for anything in particular and certainly not for revolution. Many non-communist faculty were shocked at the composition of the committee. As one of them wryly put it, there were three qualities for membership — Roman Catholic, neo-fascist or dead. Indeed, the continued bias in the way the issue was handled probably won us a good deal of support. Fortunately (and typically), the compilers of the committee had neglec-

tured dilemma for a conservative upholder of the status quo.

In the end, the Schmeiser Committee came up with a remarkable document. It enunciated the general principle that academic qualifications and competence only, and not sexual orientation, should be considered in assigning University duties; specifically, sexual orientation should not be a factor in choosing Dons of Residence. So far so good, but then came the catch. The report went on to say that in those areas where the University had no control over its institutions within the community, it should be "aware of and responsive to the policies and requirements of others". Elsewhere in the report, there was an ominous statement about the need to support "administrative responsibility". Under the circumstances, this could double-think was probably unavoidable.

After a long delay, the report came before Council on 22 March, and a long and sometimes angry debate followed. During questioning, it became clear (in case anyone had any doubts) that the vague phraseology quoted above was

residence. It was victory, even if of a somewhat symbolic kind. By the end of that meeting, some of us were too exhausted to enjoy it fully.

There are several things to be learned from the experience in Saskatoon, some of which are relevant to experienced gay activists. The first is that if Saskatoon is any indication, there is far more sympathy for the gay cause than perhaps we realize. I was deeply moved by the willingness of non-gay colleagues to give public support, sometimes at the possible risk of harming their own straight-group mates as the Women's College Student Union and the Human Rights Commission came readily to our aid, and the powerful Saskatchewan Federation of Labor passed a motion, at its conference, protesting discrimination. Often, we discovered, all we had to do was ask. Perhaps gay people are not as afraid as we are.

Another point to note is that the straight establishment is perfectly happy with the ghetto system. The most familiar reaction of straight university people throughout the struggle was one of

imitation that the issue had surfaced at all. Now it had to be dealt with and talked about openly. The old cosy system of tacit agreement between gay and straight members of Council was over.

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See next story page 8

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The Marketing of John Damien

by Gerald Hennan

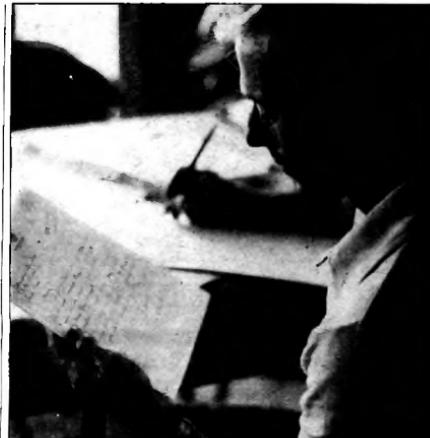
It was a great piece of marketing, and like most successful ad campaigns, it's working.

The Weekend Magazine appears as a Saturday supplement in 21 newspapers covering 10 provinces, and has an estimated readership of some 5 million. Content is absolutely predictable from issue to issue - there is at least one sports feature, the last two pages are devoted to full-colour hummies, there's a political cartoon (heavily) feature, and a personality number. Seven times for everyone in the 31 member Canadian family.

The issue dated February 21, 1976 had something, ostensibly, for us. Sandwiched between a 4-page colour spread on "Super Series '76" and seven recipes for bar cookies appeared an article on John Damien entitled "Damien's Exile". The draw is that the headline, which catches your eye and sets the tone for the article, read "What John Damien represents and defends is not homosexuality but human dignity".

It's difficult to know how to respond to that marketing of John Damien. On the one hand, an other 41-page spread reached more people on one Saturday than the gay press has been able to reach since John's firing. When I spoke to John three weeks after it appeared, he had received 124 letters, and the Defence Fund was \$1492.62 richer. The money came in cash, and the gay orders, almost everyone who sent a donation apologized for not being able to send more. A young woman on the west coast wrote "Sorry I don't have much money or a job. I'm just a student remember" and enclosed a crisp new dollar. Another woman who signed her first name only, and sent herself as a senior citizen, sent a Christmas card with the greeting "Happy Holiday Season" inside - but she'd crossed out the "Holiday Season" and written in "good new job and success". They came from every province in Canada except Prince Edward Island; there were a few from the States, three or four from London England who said "Please remember that there are a lot of people all around the world, not just in Canada and the U.S., who are praying for you..." A young man from down east got the message pretty clearly: "I am a student who never had a lover, but I believe myself to be gay. I graduated this year and I fear my career would be jeopardized if I openly declared my homosexuality. If you win your case, then there will be a precedent to help other gay persons defend themselves against prejudice."

There were dollar bills, five dollar bills, ten dollar bills, twenty dollar bills, almost everyone sent something. There have been no hate letters, no threats, no cranks. One letter included some quotations from the bible that are a little less than gun-ho about homosexuality, but that's been the extent of negative feedback. If there is any persistent theme in the correspondence, it is outrage that something like "John Damien is here to stay in Canada", and praise for the man who is standing up to it all. As one man expressed it: "Here's to human dignity - go get 'em!"



It is difficult to say how many of the letters came from gay people. Certainly many identified themselves as such. There were a lot that came from couples that clearly consisted of one male and one female. As a woman began: "As a heterosexual I...". The opening of that disclaimer is, I think, heartening that support is out there, and that people of all ages and social backgrounds are willing to declare it, at least on the level of a personal letter. But they are responding to a marketing job - the selling of John Damien. It is difficult for us to know how to respond to the packaging job. It's gathered support of a grass-roots kind, and it's collected some much-needed cash. But it's interesting how frequently the letters mention the word "dignity". That word from the draw lines keeps echoing back in phrases like: "We're delighted with you which are fighting for basic human dignity"; or "Here's to human dignity"; or "My wife and I are privileged to support you in your fight for human dignity". You could almost forget he was a cock-sucker.

I have to keep telling myself how important the support that article has generated is, because necessary the money is, but we can assume that John Hofseess, the author of the article, had to do to make gay, homosexual, cock-sucking John Damien acceptable to *Weekend Magazine*, and its 5 million readers coast to coast. —

The trick is to draw attention away from the sexual specificity of Damien's homosexuality, and to avoid one little oppression that that entails (posing your job is just one of them), and raising the whole thing to the safe, abstract and

metaphysical level of "human dignity", whatever that means. Who can't love mom and apple pie and clean teeth. Now maybe a lot of people couldn't stomach John Damien, homosexual, fired because he is homosexual, fighting because he is homosexual but they can accept the nicey John Damien, nice (homosexual) John Damien, nice upholder of human dignity. The process, of course, requires the sanitization of the gentleman in question. Hofseess obliges. Just in case you might have thought John and his lover Brian did dirlies in bed together, he washes them clean lines in public. They don't make love, which is what sex is all about in this house, they don't do anything, especially kinky or far out, just the usual non-productive practices popularized by creatures as far afield as rhesus monkeys and ancient Greeks." And he lets us know that Damien doesn't like the bars or boxes, doesn't want to be in a straight ghetto - that's like me that a Fenelon Falls. That he doesn't believe in "marches and flying banners, and shouting to the whole world, 'I'm gay!'" —

that'll reassure them in Omemee. That though he's fallen away Catholic, he is still a good Christian Church - heads nod approvingly in France.

As Christopher Hobson said reviewing his mother's book *Consenting Adults*, "It is... a view of homosexual liberation in which homosexuals are not necessary". Hofseess manages the same sleight of hand: "What John Damien represents and defends is not homosexuality but human dignity." Restore to that individual his job and his "dignity", and all will be

well in a system which, except for this particular and unfortunate lapse, is well and sound. A system, the article is careful to make clear, into which Damien fits quite nicely with his \$400-a-month penthouse and his \$1,100 gold watch and his diamond ring and jewels to carry. Insulating him from the protesters "with their placards and pickets, their rascous voices chanting simple-minded slogans... their utter lack of style". That is the public face of the Gay Alliance Toward Equality. Hofseess allows that organization "can't deficiency" when it responds privately to Damien, but when it puts any allusion to public, cut-front struggle gets dismissed. It is important to separate Damien from that kind of homosexual because that kind of homosexual is after a little more than "human dignity" - it happens to be after a sufficiently radical change in the system to make possible John Damien's impossible. And *Weekend Magazine* is not about to endorse those goals.

Do not read this as a put-down of John Damien. I have great respect for his integrity and his persistence in a fight which promises to be long, bitter and expensive. We have asked in a number of times whether he has made any things any different if he had known at the beginning what his decision to fight would mean, and he has always said no. Quite simply, no.

But the fact remains that his money and his position did insulate him from the common lot and worries of most gay people. He is, after all, very much a part of the system, and the part of it that *Weekend* represents, seems anxious to reclaim him. And since homosexuality kind of sticks in the system's craw, it becomes rather important to make the whole case something about one man's struggle to retain his human dignity from the Blue Meanies. It's a good cause, and it's in an organized struggle to restore him to that system completely. An organized struggle which is frequently noisy, brash and insistent about such things as public expressions of affectional preference.

So I have mixed feelings. I can't help but be moved and impressed by those hundreds of Canadians from Newfoundland to Vancouver taking time out in the time to sit down and write sometimes painfully self-conscious but always sincere and deeply felt letters to John Damien. But I am dismayed that the selling of John Damien involved packaging him in a way to safely insulate him from the gay community which has championed his cause from the beginning. According to *Weekend Magazine*, when Damien gets his job back it will be clear that a momentary and unfortunate breakdown in the smoothly running machinery of the system will have been remedied. Remedied because good-thinking men like John Hofseess saw to it that Damien got his dignity, and possibly his job, back.

Our job is to keep before the public an image of gay liberation in which homosexuals are still necessary. Dignity is not enough. □

See news story page 6

DYKES

Notes from the full-hipped Polish Dyke

The long & winding road to Lesbian separatism.



Marie Robertson's article which follows is intended to be the first of an ongoing series of contributions from, or of relevance to, Canadian Lesbians. Feminist. Conceived of as a forum for the circulation of both the facts of regional political struggle and the opinions of persons involved in the Movement, it is not meant as an alternative to more substantial forms of Lesbian content within our pages.

In the spirit of pride and resilience which Lesbians have called upon in resurrecting this term from its traditionally patriarchal roots, the column has been titled DYKES. It is, however, up to mat it be used to the continuation of that end.

After four years of asking myself, "Where are all those women?" I've decided to change my focus and question what, if anything, the gay movement can offer us dykes. Contrary to the definition of a dyke as someone inexperienced in working with gay men, but who nevertheless are amazingly outspoken in their criticism of gay liberation, I have done much more than make coffee and answer telephones. However, as of late, I've been looking at the large amount of energy that I expend fighting for equal power in a male-dominated structure, and getting angry at the others about their sexism and feminism in general, and trying to recruit more women. Who gains in the amalgamation? It seems to me that men are getting quite a bit for our time. Besides the work we do, having a significant number of women work in an individual group has become the basis for credibility and status in the context of the "Moral Turpitude Liberation Group of the Year". But what are lesbians gaining? A growing sense of alienation from our sisters; fatigue as we struggle as a minority to let the public know that the term "gay" also means female homosexual. This is not to underplay the good feelings I've personally experienced in past years. Spending one's formative years with men has definite advantages (I'm a great dancer). Nonetheless, it has begun to strike me as ludicrous when in seminars I expound the virtues of loving women and then upon reflection realize that I've been spending most of my time with gay men. There is something obviously much deeper than the superficial male chauvinism in the movement; the most important thing on saying "mankind", "him", "he" when referring to both sexes. I perceive a clear conflict of interest. Gay liberation, when we get right down to it, is the struggle for

gay men to achieve approval for the only thing that separates them from the "Man" - their sexual preference. All right, all you self-proclaimed "male feminists" who are at this point desiring to bend, spindle, and mutilate my poor Polish neck. The point is that if you were not gay you would be part of the powerful, patriarchal male culture that oppresses women, whether you choose to face that reality or not. Your birth as male defines that; you don't. My female birth-right places me on the bottom rung, regardless of my sexual orientation and that is where I must fight from. Thanks for letting me take a step up to your rung of the ladder. No thanks.

Should we dykes then fight alongside our straight feminist sisters? Enter lesbian pride to complicate matters even more. Some lesbians put a lot of energy into the feminist movement, committing themselves to working for the benefit and eventual liberation of all women. No one can deny the importance of this since discrimination against women is foremost as women. But it has been my experience (and I know I'm not alone) that the mere mention of including gay issues in the feminist struggle aroused a complete gamut of negative responses from outright refusal to the more pseudo-liberal, but harder to detect, queasiness of inner parts, characterized by a sudden tightening of the vocal chords and nausea. I refuse to believe that this is done strongly encouraged by upright straight women concerned with the "image" of the feminist movement and also, sadly, by those paranoid gay sisters who rationalize their own closeness by viewing their lesbianism as a private personal matter, of little consequence to the liberation of women. As a separate dyke movement through which we can let the women's fight openly and proudly as us lesbians. I want gay women to finally get credit for all the work we've been doing and presently are doing under the banners of the gay and women's movements. We need our own banner. We have nothing to lose by separating; we are not meeting our needs. As feminists we're compromising ourselves in the gay movement, as lesbians we're "pushed up" in the women's movement. If we're going to educate, let us educate our lesbian sisters, not our gay brothers. If we're going to demand equality as women, let us not forget the fact that we are gay women, and that as such we must make the dyke issue a prominent one, retrieving it from the closets of feminism.

by Marie Robertson □

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Dykes, Dancing & Politics

by Joyce Rock

In eight months of Toronto living, two facts of lesbian/feminist life here have emerged for me as obvious and disconcerting. The first is the number and frequency of "play" centres in our community here. The second is the lack of regular forms of congregation by that community. The former is the more complicated and, at first glance, the more important, but it is the latter that moves me to write this and that connects substance to form.

In writing on my culture, I grant priority to support systems, both their context and content, and to their visibility in collective identity - and as collective identity.

Forms of congregation - playing, if you will - are essential to the health of collectivity. They are also the fastest, most economical means by which you can map the community within which you find yourself.

For years, the sense and function of "community" as defined by lesbianism has included the existence of bars. Most often sleazy, always few in number, and trap-like, they were the primary centre such bars have become - could become - exclusively female only within the last very few years. If you're 33, for instance, and came on in Montreal at 19 or 20, then the bar you knew had far more to do with the one in Michel Tremblay's *Entre les Fois Dans L'Est* than with Jilly's, Montreal's latest women's "formula" bar.

More recently, though, the psychology of feminism and the women's movement has fostered the creation of "alternatives" to mainstream sources of survival (both work and play) and, in turn, structure to the values they espouse. This has meant the complete and tedious revaluation of the forms of our interaction with the "male capitalist conspiracy" (a studied catchphrase for the present state of advanced capitalist decay which surrounds, sometimes overwhelmed, me) and the creation of new cultural or resource centres have sprung. I choose this verb advisedly: the associated image of infant mortality is intentional, for it leads me to discuss

systematically several phenomena: the thriving existence of these "play" centres in certain cities, the failure of survival of others, and the general lack of interest displayed by Toronto lesbians towards both bars and their alternatives.

My impulse to organize this discussion, and communicate it, has formative roots. First, I have lived and participated in the L/F communities of Montreal and New York City. I believed ardently in the importance of bars as a social institution. In writing on my culture, I grant priority to support systems, both their context and content, and to their visibility in collective identity - and as collective identity.

The tale is a simple one. Five women friends were visiting from Montreal; it was Saturday evening; we wanted to dance in an all-women establishment; and our speakeasy (polite name for what we had been warned of by Blieujay's arbitrary dress and behaviour codes - even more restrictive, I am told, in times past. Once before we had crossed its threshold but suffered only one direct attack; a paranoid instance of 2 L/Fs who, when we suddenly thought that the source of our Gaysness was a scent of dope. Although verboten, apolitical followed managerial cries of indignation, we considered the club one to avoid. Yet, needing community, here we were on a Saturday night, returning to its doors).

This second encounter left us speechless. When it was suggested that because three of us wore jeans (in the eyes of the management an unacceptable combination), we were denied entry. Explaining our ignorance of the rules and that most of us were visitors neither ears nor rule.

We were ushered, immediately by the capacity, into women in the Blieujay

that night to kowtow to such fascist management, but also generally by the acceptance in Toronto of such a regime

which knows that virtually no other choices exist. So we decided to upon the only choice that had been suggested but firmly rejected in the beginning. This was the bar, a bar with the standard cover charge, and a reputation for heaviness (not true in my experiences) but also (except of exceptions for a Toronto lesbian) a welcoming, warm, friendly management and clientele.

It's a nutshell of contradictions. Look

generally at the women bars (a questionable term and at what time?) a question of excessive alcohol indulgence and the frittering away of hard-earned cash) and you're led to the kinds of decisions, even

commitments, that the collectives of the women's coffeehouses (in Toronto as well as in New York) operate on: that a woman-owned, -rented, and -run space, where women can meet for discussion, and general constructive merriment among women themselves, is a priority.

Montreal has tried variations on this idea - Labyrinths and Powerhouse to two - but have never seen them sustained with any clearly consistent community base. In New York, however, there is a tradition and world-wide influence, to the usually anglophone and middle-class base of operations - operations addressed to a working-class and Franco-phone majority. New York's coffeehouse has thrived for about two years now on a seven-night-a-week basis; it is a viable business. In New York, however, - indeed dykes that sit in Toronto? The coffeehouse here (The Three of Cups) suffers from the same plight that afflicts our lesbian bars: non-participation. Toronto's non-crowds are a sight to behold. Exceptions to this rule have been the Other Woman benefit and Rita McNeil's performances, both coffeehouse-sponsored. But, aside from these, where ARE the lesbians in this city? What ARE they doing? Why DON'T they collect themselves at the Grads, or the coffeehouse with constant activity in constant numbers? Both places afford greater physical space than any comparable setting in Montreal or New York, and yet their rate of under-use is staggering. Other considerations follow - the women of The

Three of Cups are NOT machines but need OUR input, OUR ideas, OUR bodies as audience!

The most vital and formidable commitment to the status of our lesbian nation(s) are political. No surprise there. But has it occurred to Toronto's dyke-dom at large that numbers - more yet, numbers at play are a part of that political schema?

The history is vivid. A few years ago the women of the coffeehouse in Montreal (now defunct) took it upon themselves to BEAT UP a lesbian.

Women protested, picketed. Many never went back, others flock back, some entered for the first time. Babyface, the archetypal dyke-discrimination centre for Montreal's dykes, has an equally absurd and well deserved bad reputation for barring, at one time, large numbers of women. Women have boycotted the bar following incidents of exclusion, but an equal number continued to patronize it. Now Jilly's has arrived, and for those who have spent the greater part of the past two years out of the bars and coffeehouses of the Port, Powerhouse, and Labyrinth, there is an oasis of music and women. But what does it say of that oasis that it is so packed so often? How long will it take the now-civilized management to bare their male-ownership teeth? What would these women give for the spiritual leadership of hassles as a Grads or coffeehouse? Is it possible in Toronto dykes going to waste the positive potential of both these local endeavours?

Marie Robertson's appeal elsewhere in this issue (see OYKES) rings familiar in its tone of complaint and fatigue. My ability to identify with it is sure. But when she speaks of that separate movement to me, at this point in little Toronto life, I would like to know is yes, can they play? Some of us here are trying to cultivate a larger L/F network that would include us all without disallowing individual commitments to various "politiques," but as the struggle continues, I wonder: can those who don't play together politique together? If you can, speak up. Better yet - show up! □

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COMICS

SMALLTHINGS



SEAN MET TREVOR AT THE CROSSROADS;
A RATHER UNSAVORY BAR (in MIMICO).



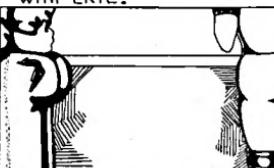
TREVOR CLAIMED TO HAVE SLEPT
WITH ERTE.



... A MUTUAL PASSION FOR RUGBY
AND ERTE. (TIME ELAPSED: 1 min. 6 sec.)



DYN SPOKE WITH BIZARRE CANDOR
AND A SENSE OF GOTHIC.



SHE, TOO, WAS AT "THE CROSSROADS,"
IGNORING THEM, FOR THEY WERE "sphincters."



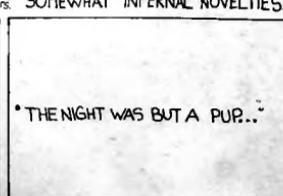
TREVOR WAS QUITE TAKEN BY
SOMETHING INFERNAL NOVELTIES.



TREVOR'S "ROOMIE" PROVED TO BE
UNCOMFORTABLY ODD



THEY INSISTED SEAN WEAR A
VERY UNUSUAL COSTUME.



"THE NIGHT WAS BUT A PUP..."

NEXT: Lyn and Leon (a confrontation)

TRASH



More of the Same. Prominent American civil libertarian Senator "Scoop" Jackson must be at least "kissing up" to the right-wing ideologized Mr. Pickett. Jackson delivered himself of the following on CBS "Face the Nation": "I do believe that this sort of thing [i.e., homosexuality] does lead to the destruction of the family and the family is the heart of the American institutions, and I'm not going to be a party to supporting anything that would say they have a right to a job, much less in highly sensitive areas, but they certainly have a right to make a living. They need help. They're sick." He has further declared that he does not want "the homosexual vote". American readers take note.

King No Queen. Canada seems to have heaved a vast sigh of relief since the publication of the private diaries of former Prime Minister Mackenzie King. It seems our former leader had a rather amorous past, and he wet dreamt the McLong bachelor also visited ladies of questionable reputation. But apart from an exploiter of economically deprived women than a homo — or so Jim Bremer, letter writer to the Toronto Star, would have us believe — "Mackenzie King, wherever you are, your diaries prove you to be a real man. For 20 years I thought you were a fruitcake. Forgive me." Mackenzie King they can have.

Keeping Us Off Our Toes. The Metropolitan Police in London, England, has a role in activist gay politics, according to a pamphlet recently published by the Toronto chapter. "The church can help to keep activism from getting out of hand while lending a much-needed air of respectability, telling the world that gay activists and gays in general are not vermin or child molesters." Thanks awfully, chaps.

Get the Idea? If it's trashy enough, clip or copy it, date it and send it to TRASH, c/o The Body Politic, Box 7289, Station A, Toronto, Ont. M5W 1X9.

Homophobia

The psychology of a social disease.

by Mark Freedman

When a 'plant' had been identified as homosexual (even though, in actuality, he was heterosexual and did not look stereotypically homosexual), subjects rated him as being more effeminate, superficial and vain than when he was identified as a speaker on minority issues. In other words, the *label* created the perception.

San Francisco has a huge homosexual population and a social climate which accepts a diversity of lifestyles. Yet, in the last year alone, at least 10 gay men have been murdered in the city without being robbed. This is one manifestation of homophobia, the extreme rage and fear reaction to homosexuals. It is a severe disturbance, one which has a powerful effect on the person who has it as well as on the people with whom s/he comes into contact.

The most liberal of cities is not free of homophobia nor is the most civilized of work places. You can feel the palpable reality of it in this hospital worker's story, part of an interview conducted by my colleagues and me for a study of conflicts involving homosexuality:

"I had a patient this summer in the hospital emergency room. When I came to work, this man was on a stretcher. The guy was facing the door and had a broken ankle... At the point I saw him he had refused treatment and they called an ambulance to take him to the hospital and get him admitted. They said, 'Call my housemate to one of the nurses.' It was an hour before anyone did this. In the meantime, the employees were passing around the humor he was gay. He was a physician. The nurses pointed to 'physician' on the admission sheet and said, 'They called this guy's housemate and they're going to see him.' His lover pulled him up and set him in the car. For two weeks the staff entertained themselves with this story, including the night supervisor."

Here are some other examples of homophobia:

- Psychiatrists have given clients injections of paralyzing drugs to 'help' them abolish homosexual tendencies. Despite the declaration of the American Psychiatric Association that homosexuality is not a sickness, many psychotherapists are still trying to convert gay clients to heterosexuality or help them adjust to their 'disability'.
- A few years ago, Lesbians leaving a Syracuse, New York bar at closing time were severely beaten by a group of fraternity men from the nearby university. Some of the women suffered broken limbs and concussions.

- Many parents disown or institutionalize children whom they discover to be homosexual.
- On a Los Angeles television program, comedian Mort Sahl recently advocated the killing of homosexuals. He was not making a joke, but talking seriously. Immediately after the program, the L.A. Gay Community Services Centre received 100 calls.

A number of psychological studies have dramatically demonstrated the participants' homophobic feelings. Steve Morn, a California psychologist, wanted to determine how naive people would come to someone they believed to be homosexual. Male and female (heterosexual) interviewers questioned undergraduate students about their subjects. When the subjects were asked to pull up a chair when they entered the room. In one part of the study, the interviewer, who was identified as a graduate student working on a thesis, asked questions from a specially-designed Attitudes Toward Homosexuality Scale. Male subjects generally sat closer to those they generally found to be gay than to male interviewers and female subjects sat closer to female than to male interviewers.

In the second part of the study, the interviewer wore a 'Gay and Proud' button and was introduced as working for the Association

of Gay Psychologists. Although subjects gave more positive verbal responses, non-verbal responses indicated marked homophobia. Male subjects tended to sit closer to female than to male interviewers and female subjects sat closer to male than to female interviewers. Also, the actual physical distance that the subjects placed their chairs from the interviewers was significantly greater, especially for the females.

Another study has people rate a set of terms (Man, Woman, Male Homosexual, Lesbian) on a test for measuring the meaning of words. One important finding was the way the people rated the powerlessness of each word. Their rating (from the most to the least potent) was: Man, Lesbian, Woman, Male Homosexual. This is interesting because it suggests that Lesbians are strong and aggressive, and gay men, weak and effeminate. Ironically, even though Lesbians were seen second only to Man in potency, they were evaluated lower than Man, Women and Male Homosexual. It seems as if the people were saying that Lesbians lack the drive and desire for possessing a 'male' characteristic.

Australian psychiatrist Neil McConathy conducted a study to help perfect a device for identifying homosexuals. He put the penis of each homosexual and heterosexual male into an apparatus designed to measure whether he responded as they viewed somewhat suggestive pictures of nude men and women. As might be expected, the homosexual men showed no discernible reaction to the films of the opposite sex and showed marked arousal to the pictures of nude men. The heterosexual companion (psychiatrist, medical student) showed arousal to films of nude women also as expected. However, they reacted with fear to the pictures of nude men; their penises actually shrank! These homophobic medical students are probably now doctors to whom people turn for advice on sexual matters - not an endorsement of their sexual knowledge.

Rodin Kan arranged a situation where his subjects were sitting together in a waiting room. He had three male 'plants' among the group. One plant asked another, ' Didn't you speak in Sociology 101 last term?' The other said, 'Yes, I did have.' The first one said, 'I really liked your talk.' The second one who had supposedly given the talk was seated out of the room by the experimenter. The third plant then asked the first what the other one had talked about. In one part of the study, the reply was 'minority issues'. In another part, the reply was 'Gay Liberation.' If you mean he's a homosexual." "You people were later asked to rate each other on various dimensions. When the plant had been identified as homosexual (even though, in actuality, he was heterosexual and did not look stereotypically homosexual), subjects rated him as being more effeminate, superficial and vain than when he was identified as a speaker on minority issues. In other words, the label created the perception of deviance. The other two plants were rated as being more masculine and sociable when they labelled the third as homosexual. This suggests that males are rewarded by others in our society for displaying homosexuality.

Studies of attitudes towards various groups have found other correlates of homophobia. A.P. MacDonald designed a special questionnaire to measure attitudes toward homosexuality. Those who hold more negative attitudes toward gay people are more likely to support a double standard between the sexes; they are also more rigid in their thinking and more authoritarian.

Karen Sherill analyzed a national research poll on social attitudes. He found an association between homophobia and political conservatism. People who would not want a book by a homosexual teacher in the public library or a gay teacher in a local school system would also reject Blacks, Communists, etc.

Kenneth Smith constructed a questionnaire on social attitudes which included items relating to homosexuality. Subjects who indicated their discomfort with homosexuals to their responses to those items agreed with these statements: 'It is wrong to be gay'; 'Homosexuality is a mental illness disturbing'; 'My country right or wrong is a very admirable attitude'; 'Sexual fidelity is vital to a love relationship'. 'Although I don't always like to admit it, I would like friends to see me with a big house and a good job'; 'Gays are greater.' They tended to disagree with these statements: 'There is nothing wrong with a man... being passive when he feels like it'; 'A belief in God is not so important to the maintenance of morality'; 'The income and professional level of a job are not so important to me as being happy with the work I do.'

These studies give us clues to the concerns and insecurities of homophobes.

Effects of homophobia

Over five thousand years ago, the Jewish people, a small nomadic tribe, needed to live as separate people as possible to survive. Hence, the emphasis on procreative sex and the condemnation of sexual practices like Sodomy and Onanism. There was also a strong anti-female tradition. Women were seen as inferior to men. This tradition was carried on by Christianity. Even though Christ remained unmarried, his sexually-inhibited disciple Paul made decidedly anti-female and anti-homosexual pronouncements. These became the fuel for subsequent religious tirades against homosexuality.

With the rise of Science, the supposed scientific model of mental illness came into vogue. Psychiatrists became the new priests. Instead of sin, they talked about 'sickness' (deviation from the status quo); 'mental health' replaced moral improvement. Probably because they challenged cherished social values and institutions (Marriage, A Good Family Name, A Good Job, Hard Work, etc.). The new 'priests' No attempt was made to verify or deny this assertion on an empirical basis for many years. Other myths grew up in the absence of facts: Homosexuals molest children; gay men want to be women; Lesbians are to be men; etc. Because therapists only saw unhappy or conflict ridden patients in their therapeutic practices, their thinking was confirmed. (Of course, we would not generalize about heterosexuality from therapy client!) Even when comparative research showed homosexuals to be as well as, or better adjusted than heterosexuals, many of the new priests' clung to their dogma.

The general population is probably threatened more by the homosexuals who disregard traditional sex roles. People who are brought up to believe that a man should be tough and a



FEATURES

The heterosexual comparison group showed arousal to the films of the opposite sex, as expected. However, they reacted with fear to the pictures of nude men; their penises actually shrank!

woman gentle, are upset by two men kissing or by a woman asserting her power over men. Gay men are seen as 'sissies', people who give up their God-given position and power as men, to act like their inferiors, women. In this way, gay men are seen as seizing male prerogatives; they are trying to gain some of the privileges and power which men are accorded in our society. Even though only some gay people deviate from the straight sex roles, heterosexuals generally see all homosexuals this way. As traditional sex roles disappear, there should be less hostility towards homosexuals.

Many heterosexuals are also upset by the idea of existence without vicarious immortality (through children) – something homosexuals seem to represent. Pressures from over-population and trends towards self-fulfillment are changing the requirement that people must have children to be successful and ending the resentment toward gays.

Homophobia and related social attitudes have had tremendous insidious effects. Many men and women are afraid to show affection to members of their own sex – kissing another man would mean that you are queer. This is, of course, a particularly American attitude. French men, for example, feel others feel free to kiss and embrace other men; this does not necessarily imply homosexual feelings to them. Generally, women are much less inhibited about showing affection to each other than men are.

Likewise, people are uncomfortable about showing opposite-sex traits for fear of being identified as homosexual. Men are often afraid of acknowledging weakness or pain and women are hesitant about being aggressive. This puts severe constraints on the person, which are neither functional nor necessary.

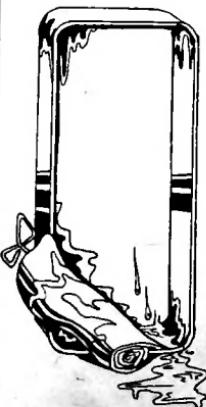
Homophobic attitudes also block any homosexual inclinations the person might have. A recent study has shown a gap of several years between the time people first experience homosexual feelings and when they finally act on those feelings. Some people spend a whole lifetime trying to suppress homosexual tendencies; they are more ready to trust an artificial concept ('homosexuality is sick/bad/queer/sinful') than their own feelings.

The worst expression of homophobia is undisguised hatred of homosexuals, which is often accompanied by overt aggression. One does not need to posit discomfort with latent homosexual tendencies to explain homophobia. Our society – the family, the church, the schools, the mass media – does an effective job of brainwashing us all against homosexuality.

A New York psychotherapist asserts, "I would never consider a patient healthy unless he had overcome his prejudice against homosexuality. Of course if the person is himself homosexual, the prejudice he holds is barring the way to easy expression of his own desires. But even if he is heterosexual, his repugnance at homosexuality is certain to be harmful to him." In other words, homophobia is a real problem which interferes with effective functioning.

There is only one means of effectively combating this problem. More gay people must be open about their sexual and affectional preferences. □

Mark Freedman, a San Francisco gay psychologist, is the author of *Homosexuality and Psychological Functioning*.



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PRISONER, 5' 9 1/2 lbs., black

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for gay contacts across Canada.

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I AM interested in publishing an ongoing compilation of women's requests to bring gay women with similar interests together free of any attempt at exclusion. I would like to hear from women who share the interests have suggestions. Box 362, 8th St., Toronto

The Community Page is a listing of Canadian groups which primarily direct themselves toward alleviating or struggling against gay oppression. It includes: organizations composed of gay people; independently cited and community centres; bookstores which advertise themselves as sellers of gay and feminist literature; and gay periodicals operated on a non-hierarchical, non-profit basis.

If you know of any other information about your group to The Body Politic, Box 7298, 8th St. Toronto, Ontario M5W 1X9. Be sure to notify us of any change in information already listed on the Community Page.

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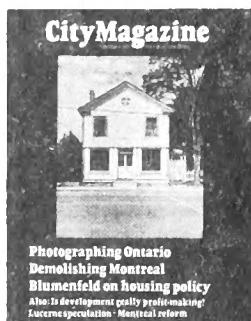
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